The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 21.—WHOLE NUMBER 1166.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JULY 22, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH	at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH	7 " 5 "
CHURCH OF THE NATIVITY	9 A. M.
CHURCH OF THE ANNUNCIATION	8 "
	[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]	
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8 A. M.	
CHURCH OF THE TRANSFIGURATION	½ to 9 A. M. and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn	8½ "
	[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS	8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JULY.

24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twefth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

For The Churchman.

TO ONE OF RAPHAEL'S ANGELS.*

"Take heed that ye despise not one of these little ones: for I say unto you, that in heaven these angels do always behold the face of my FATHER which is in heaven."

Sweet angel, while I gaze on thee,
So mute, so meek, so mild,
I deem that thou must surely be
The angel of some child;
To whom the SAVIOUR said, such grace
For our sakes has been given,
That they behold the FATHER's face
Continually in Heaven.

Sweet angel, I would be like thee
In faith, in hope, in love;
My heart's affections constantly
Engaged with things above;
My thoughts, turned off from earth, like thine,
"Communing with the skies,"
Till all the Majesty Divine
Grow radiant to mine eyes.

Sweet angel, I will ever pray
To JESUS, meek and mild,
That I may be from day to day
Still more His "little child":
So, through the Cross, such grace to me
May graciously be given,
That thou, for me, may'st always see
My FATHER's face in heaven.

G. W. D.

The Breakers, June, 1853.

* That one of the two at the foot of *the Madonna di S. Sisto*, which is leaning on both arms.

COMMUNICATIONS.

MR. BRECK AND HIS MISSION.

The following letter from the Rev. J. LLOYD BRECK was handed us by a clergyman of this Diocese, with the owner's consent to its being published. It was written as a private letter to a friend of Mr. BRECK residing in this city; but the matter is so interesting in itself, and so happily delivered, that we had no hesitation about laying it before our readers, believing that it could not fail both to please them and to serve the cause. Of course several passages of a private personal nature are omitted: otherwise the letter is given just as the Author made it, no further changes being needed, to fit it for the public eye. Both the person to whom it was written, and the person through whom it came to us, will please accept our thanks, as well for ourself, as in behalf of our readers; so far, at least, as we may venture to anticipate the thanks of the latter, in our persuasion that they *ought* to be thankful.

Kahguashkoonsikag, M. T.,
24th April, 1853.

It was the 12th inst. that I wrote to ——— ——— and promised to answer your most kind letter of the 24th December within a fortnight. To this duty I now most gladly address myself, for you have become, along with a few others, very intimately associated in my mind with the early struggles of Nashotah. It was those very struggles that first awakened an interest in your mind in Nashotah's behalf, and now that you are pleased to accompany me in my missionary labors onwards upon the great frontier, to be a *Pioneer* with me, I should certainly be very remiss were I to neglect informing you from time to time of the progress of our work; for the work is quite as much yours as it is mine. We are servants for CHRIST, and so are you. We that are in the field are the immediate laborers, you are the more remote ones, but fully as much laborers as we are.

Ascension-Day counts the *first Anniversary* of the mission to the Chippeways! And how thankful should I be for the blessings that have attended our endeavors to benefit *spiritually* and *temporally* these poor aborigines, the Pagans of our own land! I could in no wise have looked for the results that now appear, short of *three* or *five years* labor, but the Great Head of the Church has been pleased to bless us, through the prayers and offerings of the faithful, which have been so sincerely offered up, as to relieve us in all that *usual necessity* accompanying new missionary efforts, *the leaving our post* to make *public* and *personal* appeals through the Church. We are thankful indeed that the poor Indian has friends so many and earnest amongst our people, who have stepped forward, upon our first entering amongst them for the work of the Gospel, to supply all our lack.

"Our design has been," in the language of an Indian Missionary, "first to labor to make these Indians *men*, that so we may be the better able afterwards to make them CHRISTIANS." How far we have succeeded in the *first* and in the *second* of these objects I hope now to show you. The romance usually thrown around the Indian and the wigwam as found in books is most untrue to the original. He is a poor degraded creature, living on the ground, in *birch bark* huts, and continually wrapped in the *blanket*, which is never washed except by the rains of Heaven! His bodily support comes from the uncertain chase and the wild products of nature. But having no houses in which to preserve anything, he is often in great straits for preserving life. And if this is his condition *corporeally*, what must it be *spiritually*, when, having indeed a sense of the Great Supreme, he only pays *Worship* to Him once or twice a year in excessive dancing and hideous yelling! Here are then *two pictures, one*, of the Indian in his state *bodily*, and the *other*, of the Indian in his state *spiritually*. In both respects, the work of our humble mission has refuted the assertion made us by too many before we entered upon this field of labor. It was told us that we could have no hopes of the present generation of *adults*. That they would not change. That the children only could be wrought upon, and even herein the question was a very doubtful one. But what has been the result? This almost twelvemonth shall speak for itself. Those houses of *hewed logs* which you see but a short distance from the Mission House are Indian dwellings, the result of their own exertions. We have encouraged them indeed *in building*, which was our duty to do, but with little exception, they did the work themselves. How rejoiced we were on seeing *the light* from a neighbor's house, on the *first night* of the Indian moving into his more substantial and *fixed* abode! This much we saw during the first winter, and moreover through that winter we saw the Indian to the number of perhaps three hundred at different periods laboring as he had not done before, and as many as *thirty continuously working* with the axe or otherwise for a support. We may with truth say there was not a *hungry wigwam* round about us. This could be said of no other spot in the Indian country, bordering upon the white population. I am too unacquainted with the more remote *interior* to be able to answer correctly concerning the Indian, when wholly removed from the influence of the whites. The work of the past winter has not been confined to the Indian of this single village, but many Indians from abroad have been here to work, or to take note of the treatment of their brethren by the mission. In consequence of which, several petitions have been made us from abroad to come and plant missions in other portions of the Indian country. The following letter is most interesting to every true lover of the Gospel and its power over men. "FLAT MOUTH," the aged and principal chief of a band of eleven hundred Indians, who live eighty miles to our northwest, at a lake thirty miles in length, called "Kah-sah-gah-squah-jee-mo-kag," writes through an interpreter under date the 27th January as follows:

"My friend—Since I saw you, you have been always in my memory. I have since thought of a great many things that you could do to better our condition. My friend—You cannot imagine how anxious I am to have you come and live among us, and oh! how glad I will be when I come from my Hunt to see some part of your House put up on the borders of our Lake. This lake has been owned by my forefathers, and no one will have a word to say when I have made any promises, and I now say to you, come and choose out a place, which is not occupied, anywhere about our lake, and take and use freely anything, wood, hay, fish, &c., which will make you comfortable.

My friend—I shall leave in a few days for my Hunt, and will not be back again before the Spring opens.

My friend—If you have any compassion for us and our children, you will not hesitate and come now and choose a place for your home. I shall leave word with BUFFALO and the old men what to say to you. They will not be bad words, but good ones, that they will speak.

My friend—When I get back from my Hunt and see you getting ready to live among us, I will then be glad to know that some of our people will have the opportunity to learn from whence the *whites* get their knowledge.

My friend—This is all at present, and I hope the Great SPIRIT will spare my life, until I see you living among us."

During the month of March, I visited this chief's lake and selected an admirable site for another Indian Mission House. I trust under circumstances so favorable and *imperious* upon us all, as indeed the cry for help from the Pagan to the Christian must ever be regarded, this appeal of "FLAT MOUTH" will not pass by unheeded by ourselves and the Church at large. We regard this first Indian Mission House as the *training* establishment, where the clergyman and layman (male and female) may be prepared in the *language, manners* and *habits* of the Indian for the Church's work through the whole Indian country. The recently chosen site then for the next Station will form the *second* link in the chain. Our journey to the old chief's residence was in many respects a novel one for me, for notwithstanding I have camped out, sleeping upon the ground for thirty nights in succession whilst travelling, yet this one had its peculiarities, and it was fortunate for me that the Chaplain and Commanding Officer of Fort Ripley consented to be my companions, for the latter having served in the Florida and Mexican wars understood completely the necessary preparations for *bivouacing*. The intensity of the cold required large fires to be kept up during the night, and hence it was quite impossible to use a *tent*. We therefore slept upon the ground, after clearing away the deep snow, wrapping ourselves in blankets and lying down with our feet towards the fire. And notwithstanding we we were travelling through a Wilderness where there was not a habitation of any kind (Indian or white man) we slept, after commending ourselves to the Divine protection, as free from all fear of *man*, the *beast* of the forests, or the *elements*, as you can, in the midst of a barred city. The weather during this journey ranged from 12 to 18 degs. below zero! And yet we slept in the open air without peril of our lives! Our conveyance was the *train*, which is a species of the *Lapland sleigh*, but drawn by a single horse, or by three or more dogs. The *train* is a long narrow board, *without runners*, seats or sides, to which our robes and luggage are lashed, and upon which we sit in constant expectation of being laid off at full length upon the snow, which for the first two or three day's journey was too often a reality. But at length we became quite skilled in balancing ourselves. We had two trains, each drawn by a single horse. We met some *dog-trains* that had come down from Prince Rupert's Land, where are extensive missions of the English Church, amongst the Aborigines of those parts. The *train* only can be used, by reason of the peculiarity of the road, being simply the *Indian trail*, which is formed by the Indian mode of traveling on foot, namely, *one after the other*, never side by side! This train runs as an *artery* through the country, communicating with perhaps the polar regions. In the summer season this journey is made with the *canoe*, for by reason of the multitude of lakes lying at distances of a half to two or three miles asunder, we can make a *voyage* through *the interior* for two and three hundred miles after this fashion. The *canoe* is so *light*, being made of *birch-bark*, that one man can readily carry it (inverted) over his head. The bark answers well for a variety of purposes in Indian life. He covers his wigwam with it and makes his boxes and sometimes kettles, in which water may be boiled, and yet the bark is more inflamable than the pitch pine. The thin folds answer very well for writing upon with the lead pencil.

We hope soon to hear from the chief of Kahsahgahsquahjeemobag, and if our wishes are gratified in respect to the location, then we hope measures will soon be taken to have *his* wishes in turn met. I am happy in believing laborers will be raised up to us in this field. Several devoted females have offered their pious labors, which are most truly required in teaching Christianity and the *Domestic life* to the Pagan. I will now return to our humble Mission House on the borders of this lake. At the close of the winter, the principal chief of this band informed me of his own and several of the principal men's intention, after returning from their Sugar Camp, to commence the cultivation of the soil in good earnest, and also the construction of houses for themselves. A half-breed told me a few days since that neariy all the Indians were talking about *working* instead of hunting, as a means of their future livelihood. This under the benign influences of the Gospel can alone save them from utter extinction.

And now to close what I have to say respecting their temporal improvement, let me testify to their most ready acceptance of the white man's dress, which is very important in view of success in labor, for the *blanket* is decidedly hostile to the free exercise of the limbs. It was only a few days since that the first chief of the Chippeways inhabiting the east side of the Mississippi at Mille Sac, which is a large lake about one hundred miles distant, visited us. His object was to inform me of his intention to move to our lake the present spring, and to begin the cultivation of the soil and the building a house for his family. He desired to tell me of his appreciation of what we had done the past winter for his people, and that he was now coming to us, that his children might learn the civilized life, for he intended placing them beneath our entire control. This chief's name is BEAR'S HEART. He is about forty years of age. It is a rare thing for a chief to change his quarters, and doing this for the sake of our Mission, will have a most powerful influence over the Indians as a nation, in commending the good we may do them to their acceptance.

And now, I have written you already a long letter respecting the *temporal* state and improvement of the Indian. I could write you as much more in relation to his *spiritual* growth, and would take great pleasure in doing so, but I fear your patience has already been well tried. I shall therefore make my words as few as possible, and yet try to convey to your mind some correct idea of the teachableness of the Indian, and what he may become in a religious point of view.

Our Mission House has been the Church during the winter. And it has been most gratifying to us to observe the uniform attendance of many of the natives. The room has been crowded on each LORD'S Day, morning and evening. But in addition to the Sunday services they have also voluntarily come up to an Ojibwa service *every night* of the week. We have been greatly encouraged, not simply with their attentiveness to listen, but readiness to practice what they are taught. In public worship they conduct themselves with the utmost propriety. They kneel at prayer both *vocal* and *silent*. And they have made a very fair beginning at *responding, singing aud chanting*. In the absence of the ability to read, they are taught to repeat the service *orally*. Several are preparing for Holy Baptism, and on the third Sunday in Lent last, these presented their children, eight in number, for this initiatory Sacrament. All were dressed for the first time in their lives in *pure white*. I have never had a more solemn and deeply interesting service than this was, during the entire of my ministry.

We have the *Prayer Book* in *Ojibwa* and also the New Testament. I am now able to read these quite well, so as to dispense with an interpreter during the week-day services.

The little church, whose corner-stone was laid the 1st November last (All Saints' Day), is now in progress, and we hope to have it in readiness for consecration by the Bishop on occasion of his first visit to our Indian Mission.

I must now close, begging an interest in your addresses at the Throne of Divine Grace. I remain your grateful and obedient servant for CHRIST and His Church,

J. LLOYD BRECK.

For The Churchman.

USAGE AND TENDENCY.

The question of usage is, and always must be, a question of fact. And, like other facts, a jury must be the final appellate tribunal for determining it.

I know an autocratic diocesan, who has involved himself in great embarrassment by his ignorance of the important principle above stated. Assuming the jurisdiction of a diocese, in which he was comparatively a stranger, he commenced by dictating to certain of his priests a new rubric, existing conscientiously, no doubt, in his own brain. *"Such is the usage of the Church"!* was fulminated by him upon the trembling candidate and astonished incumbent.—"But it never has been the usage here, Bishop, and unless you issue an Episcopal decree authorizing the innovation, and making it obligatory upon all your clergy, I shall feel it my duty to decline introducing it."—"Ah! then I shall regard you as an enemy. I must have men in my diocese, upon whom I can rely, and where the Church has not spoken, my will must be the law."

It is well known that in modern times the power of a bishop is very little, although his authority is very great. A bishop, therefore, who would not bring his authority into contempt, must not be too ready to resort to his power. Where the Church has not spoken, he had better advise than require, and in so doing he would soon find himself in the legitimate possession of an influence commensurate with his authority, and more effectual than his power.

The question whether an usage is lawful or good is a question of law—Church-law, and not a question of notion. The tendency of an usage is a matter of opinion.

It is a fact that, in the Church, a great variety of usages has obtained; it is also a fact that the change in usages has been so frequent as to have perhaps come to be an usage of itself, and an established right of each congregation; limited only by the liturgy, offices, and canons, and by the rubrics applicable to each case.

Shall this variety be tolerated or not? Shall the liberty of introducing changes be restricted or abrogated? Or shall it be confirmed?

These seem to be small questions for the consideration of those who are burdened with the daily care of all the churches, and one would suppose that they might be classed amongst those foolish and unlearned questions, which gender strife, and consequently that the man of GOD must not meddle with them. Some men, however, are possessed of a sagacity beyond their Churchmanship and above their fellows, and they imagine themselves to have received a gift of discerning *tendencies*, more important (if we may be allowed an inference from the frequency of its exercise) than anything conferred by consecration.

If congregations, priests, and even bishops, are liable to be denounced for practicing unprohibited usages, according to their experience and discretion, and if bands of agitators are to club together to condemn *tendencies*, we have an immediate future of mob-tyranny, to be followed, not remotely, by an indefinite number of schisms.

The fatal consequences of the illiberal hostility lately exercised by a party of agitators in the Church, are so obvious, that one can scarcely doubt its desire to consummate a separation from the main body. Neither can one doubt that the grievances most loudly complained of are merely ostensible, while the real and true grounds of the dissent lie deep in the foundations of Catholic truth.

If the difference between the Holy Catholic Church and the Roman Catholic Church is merely a difference of shapes and colors, it is a small matter, and can be easily reconciled; but if, on the contrary, it is an essential difference, it cannot be overcome in the human mind, by the mere attraction of trifles. Those, who are so loud in condemnation of ecclesiology, and who cry out against obedience to the least commands of The Master, denouncing everything that is not in subjection to their own private dictation, must know that they are parading before their people a set of miserable phantoms, and they must do it for the purpose of blinding them to the true issue. I fear this issue is nearer than some wise men imagine it to be.

The variety of practices and usages within lawful and express limits is not confined as yet to diocese compared with diocese. It exists between neighboring congregations, and obtains in the same congregation to a much greater extent than is commonly supposed. I have been informed by an experienced member of the diocese in Massachusetts, that it could be proved to be the usage there, for every church to vary its usages and architectural decorations, as often as the Rector and congregation could agree to do so; and moreover, that until lately that liberal system had produced no party spirit or ungenerous suspicion. In some churches there are pictures, angels, inscriptions, mural tablets, or images, according to the means or taste of the proprietors, and in all the liberty to exchange, displace, renew, and substitute, has been harmoniously exercised.

As a specimen of the changes which take place in the mode of conducting public worship in some of our churches, under the liberal provisions of the Book of Common Prayer, the following imperfect sketch (composed from memory) includes about twenty years of Trinity church, Boston, now under the rectorship of the Bishop of MASSACHUSETTS.

1. Anthem, or voluntary on the organ after the reading of the Psalter. Now abandoned.
2. Christmas, afternoon service. Omitted.
3. Psalms in old metre and number abandoned, and new ones introduced according to the modern editions of the Prayer Book.
4. Bidding-prayers, so called, inserted before the sermon in the morning service.
5. Same novelty, before evening service.
6. Preaching in a black silk gown from the pulpit *usually*, but in Lent, preaching the homilies, &c., in a surplice from the lectern.
7. Pulpit-door opened by the sexton. Abandoned.
8. Quarter-yearly contributions for missions introduced.
9. Notices of dissenters' meetings given out.
10. Remains of the consecrated bread left to be eaten by the sexton, instead of a conformity to the rubric.
11. Catechizing the Sunday school scholars openly in the Church building, but not as a part of the Church service.
12. Baptism from a silver basin, abandoned—and baptism from a stone font introduced.
13. Omission to place bread and wine upon the communion-table previous to the prayer for the Church militant, as required by the rubric.

Besides these usages, which seem to vary according to the caprice or discretion of the Rector for the time being, (some of which I would not undertake to justify) there are various others, which may be considered as a continual protest against that martinet spirit of compulsory uniformity, which characterizes the religious life of some of our modern pugnacious doctors. Such as the following. 1. Bowing at the Holy Name of JESUS in the creed—or not bowing. 2. Kneeling, sitting, or standing during the services, according to convenience. 3. Responding or not, in the Psalter, and even in those places where responding is prescribed by the rubric. 4. Joining or not in the chants and Gloria. 5. Private prayer or not in silence before and after service, or abrupt departure.—Now if all the above and many more varieties obtain in what may be called the *model church of a model diocese*, without disturbing the peace of those who seem to be pillars, how hopeless must be the undertaking of that irritable and arbitrary school of posture-masters, who wish to make every man face about according to their individual fancy, and who cry "mad dog" after every animal too noble to wear their collar!

The variety of architectural decoration and construction, which have followed each other in peaceful and harmonious succession, in consistency with the most liberal usage, and in regular approach towards ecclesiological propriety, is perhaps still greater in that venerable church. The following are suggested.

1. Taking away the pulpit from the wall, and erecting an altar, or holy table in its place.
2. Two huge lectern-boxes, built outside the chancel, one for prayers and lessons, the other for sermons.
3. Removal of both lectern-boxes, and the substitution of one pulpit and stairs and one lectern-box. The pulpit on the south side, formerly on the north side.
4. Stone font substituted for silver basin in Baptism.
5. Same removed from right side to front of chancel.
6. Bible and escutcheon painted with clouds and rays over the Holy table.
7. Bar on the escutcheon erased and the sacred initials sudstituted.
8. Tablets of white, containing the creed, commandments and Lord's prayer in letters of gold, set up in the chancel—but not over the Holy table.
9. Disuse of mahogany bracket attached to chancel-rails to hold baptizing basin.
10. Figure of the cross on Christmas and other festive occasions disused as an ornament.
11. Whole interior painted (by a Roman Catholic) in imitation of stone.
12. Mural tablet set up on right side of the chancel to the memory of the Rt. Rev. Bishop PARKER.
13. Ditto on left side of chancel to the memory of the Rev. JOHN S. J. GARDINER.
14. Ditto to the memory of the Rt. Rev. Bishop GRISWOLD, with an image full length in bas relief, and an epitaph in Latin (good or bad), &c., &c., &c.

Each one (and many more) of the above variations and changes in the usage and practice of that venerable church (which is our cathedral) might have been stigmatized as symbolizing a *tendency*, and a very pretty quarrel with the astonished rector might have been engendered by any of these fashionable drill-sergeants, who now-a-days assume to crop the liberties of the Church into regimental uniformity.

Suppose then that a cabal of semi-evangelicals (self-confident as spirit-rappers) should, by some party trick, succeed in slipping through the next General Convention a decree requiring perfect uniformity, and that they should have *courtesy* enough (*pitiful*, we know they are) to select, as the criterion of Evangelical *ortho-sthenics*, any model church of any diocese, and that the testimony of any model-diocesan should be considered as *prima facie* evidence of the usage of the *church evangelical proper*—behold what new scenes and changes, what variety of oft-tried being must he disclose!

Remember, these would be questions of property, of title to real estate. The witness could not prevaricate. He could not swear to conversations inveigled out of a trembling candidate in his own study, or gloss over the truth by dictating to a *newspaporial* advocate his own distorted version of the facts. He could not pack a court, or intimidate it when packed, or tamper with a dependent member of it after its deliberations were closed. He must, for once in his life, speak out under the pains and penalties of *perjury!* And he must say that no such thing as uniformity in practice has ever been obtained by the Church, that the utmost variety within the limits of the rubrics (and often beyond those limits) has always been tolerated. And that no man, be he Bishop, Priest, Deacon, or Dean of the Faculty of the Evangelical Knowledge Society, has any right, power, or authority to impose his own ideas of spiritual etiquette upon another. And he who would deprive his brother of good name or any Church-privilege in revenge for nonconformity to the assumed standard of evangelical *ton*, would not only violate the Christian rule of charity, but would repudiate the implied contract of his consecration or ordination vows—and (perhaps a still worse consequence, in his own estimation) would contribute to expose before the public his own absurd inefficiency.

When a man prates about the tendency of an usage, it is now time that he should understand his own folly, for his hearers understand it, in advance. He either intends to cover up a falsehood under some truth, or to cover up a truth under some falsehood. We wish to know what is lawful, and are bound to conform to law. We are willing to hear advice as to expediency—and to receive it as advice—advice to be followed or rejected according to our best discretion. But we cannot submit to a code of unwritten rubrics engendered in the morbid brains of those who are most conspicuous for their disregard of the written ones, and whose own self-will being a law unto themselves, they would fain inflict it as a law unto their fellowmen.

ELKANAH.

For The Churchman.

MR. EDITOR: The approaching *"Exhibition"* is in every mouth and mind. Science and the arts look to it as fraught with much benefit to their important interests. Philanthropy and political economy love to think of the good that may arise from such gatherings of men of all nations, and all sorts and conditions. Nor are its probable advantages to be deemed inconsiderable, when viewed simply in the light of the innocent *recreation* which the sights it is to disclose will afford to the often jaded and overworked minds and bodies of the many. True: men anxious on the great and all-important subject of public morals have distressing, and certainly not unreasonable, fears of collateral influences gathering around it, sadly detrimental to morals. Already has there been too much to strengthen these fears; nay, to render it very certain that if the power of magistracy is not vigilantly and fearlessly put forth to execute the laws whereby outrages against public peace, virtue, and morals, are to be suppressed and punished, the Exhibition will leave consequences behind it, injurious and discreditable to our city and our nation.

Leaving, for the present, other points in other hands, an humble son of the Church begs, Mr. Editor, to throw out a few thoughts which just now happen to press upon his mind.

In the great multitude of strangers that will throng our city, there will be doubtless very many from other parts of our country, and from the British Empire, of our fellow members of the household of faith. There will also be many who, not specially attached to any particular communion, will be desirous—some, doubtless, from a general good habit in that line, and others from a desire to see every thing here, churches and all—of attending our places of worship. Will not every loving member of the Church wish that, under these circumstances, the beautiful, impressive, and edifying services of the Church, and her holy and wholesome doctrines and precepts, should be *fairly* and *faithfully* presented? Is it venturing too far to suggest, as I do with all respect, that the usual Summer *closing of churches* be omitted this year; and that, if their health will admit, the pastors forego, at least in a degree, their usual country excursions; and that, if they must go, they be represented by brethren qualified to do the Church good in the estimation of strangers; and—what is of infinitely more importance—to do spiritual good to the many intelligent, observant, and critical strangers among us?

Those strangers will probably have a great deal of spare time on hand. The sound of a church bell on a week day, or of sacred music within, while they are passing a church, or a desire to see more of our churches than they can on Sundays, may perhaps invite some to the short retreat from the world required for attendance at the Daily, the Litany Day, or the Holy Day service. And who can tell what a blessing may rest on that short retreat, repeated, perhaps, because of the interest of the service? I will venture to suggest that where such services are now celebrated, they be by no means suspended or rendered less frequent; but that, if practicable, they be increased. Important, too, is it, that the services be invested with all their legitimate attractions. I remember to have observed in our Church-papers, that some of those in England, which are in the interest of the soundest and truest catholic principles, complained bitterly and severely of the injury done to the Church by some of the clergy, who were great sticklers for the Daily Service, by the slovenly, inaudible, and irreverently rapid manner in which the service was read by them. Better shut our churches than have them thus desecrated, and GOD's worship thus profaned. Whenever a Christian enters one of our temples, let him see the admirable provisions made for its worship so faithfully and solemnly carried out, that there may be good hope of an effect like that to which, in enforcing good order in the congregations of the Church, St. PAUL refers in the words, "And so falling down on his face, he will worship GOD, and report that GOD is in you of a truth."

Once more. It may be considered morally certain that of the multitudes of strangers who are gathering among us, there will be some, perhaps not a few, who, in the dispensations of GOD's providence, may be subjects of the pastoral ministrations proper to the afflicted, the sick, the dying, and the dead. Who should be most readily at hand for these, but the pastors of *the Church?* And who, among these, but those who would be least disposed to consider dissenting ministrations as a fair equivalent?

CIVIS CHRISTIANUS.

To the Editor of the Churchman:

SIR, The articles in your last issue, copied from the *Times*, being calculated to convey erroneous impressions with regard to the Bill introduced into the Senate of this State by Mr. TABER, "To authorize the incorporation of Roman Catholic Congregations or Societies," I take the liberty of enclosing an official copy of said Bill; and hope you will have the fairness to print it entire, which none of the city papers have yet done.

AN ACT to authorize the Incorporation of Roman Catholic Congregations or Societies.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1.—Any officer or officers, person or persons, *being citizens of this State*, who, according to the usage and discipline of the Roman Catholic Church, may be designated to represent any Roman Catholic congregation or society in holding and managing the temporalities thereof, may become incorporated as the trustee or trustees of such congregation or society in the mode prescribed in the second section of the Act entitled "An Act to provide for the incorporation or religious societies," passed April 5th, 1813, as a corporation, sole or aggregate, as the case may be, *and as such shall possess the same powers and rights, and be subject to the same restrictions, liabilites and conditions in all respects as the trustees of any Protestant church or congregation incorporated under said section.*

SECTION 2.—*No bishop, priest, ecclesiastic or person set apart to the cure of souls shall be created a corporation sole under this Act, nor shall any corporation aggregate be formed under this Act, unless at least two-thirds of the members thereof shall consist of persons other than bishops, priests, or ecclesiastics.*

SECTION 3.—This Act shall take effect immediately.

I have italicized the few lines to which I beg leave to call particular attention. You will notice that these intended corporations are to be subject to the same restrictions, IN ALL RESPECTS, as the trustees of any Protestant church, &c.; the principal of which are, that no one, except those chartered, and a few others specified,—"St. George's," "First Presbyterian," and the "Reformed Protestant Dutch" in this city, and the "Reformed Dutch" in Albany (see act passed April 5, 1813), can hold property, real or personal, exceeding the annual income of $3,000—(amended March 5, 1819, so far as this city is concerned, by substituting $6,000); and that when any such corporation wishes to sell any real estate, it shall be done under the direction of the Chancellor*—*now*, the equity officer taking his place in such matters. Also that the trustees of every such congregation in the cities of New York, Albany and Schenectady,† must, at stated times, report on oath all the real and personal property belonging to their corporations, to a ustice of the Supreme Court.

With such precautionary enactments staring one in the face, what becomes of the raw-head-and-bloody-bones bugbear of "Mortmain?" a term, like "Praemunire," utterly unknown, and for the same reason, in our law nomenclature.

The first line of TABER's Bill prohibits any alien from becoming such trustee; and everybody knows, or ought to know, that no alien can own a single inch of real estate by devise or purchase. How, then, with the State between such property and him, can the Pope of Rome, no matter what his spiritual authority over his own adherents may be, obtain such control over the small amount of property each congregation is permitted to hold, as to endanger *our* liberties? Sir, the idea that he can is simply ridiculous.

As the law now stands, or, more correctly, for the want of law, the Roman Catholic ecclesiastics may acquire every acre of land in this State. All Roman Catholic ecclesiastical real estate is now held by their clergy, either in fee simple, or by them in trust, as a sort of illegitimate "corporations *sole*," or what amounts to exactly the same thing; and it is not a little creditable to them, that during the scores of years real estate has been held is so loose a manner, thus far not a single rood has been lost through faithlessness or carelessness. This certainly proves a devotion to the interests of their Church, say what we may of their religion, that might be imitated to advantage in other quarters.

There being no legal limitations to their acquisitions, there might indeed be, some hundreds of years hence, danger, or apprehension of danger, of evils similar to those which arose in England, prior to and causing her Mortmain statutes: pass TABER's Bill, and the representatives of no congregation as "corporation *aggregate*," nor any priest as "corporation *sole*," can acquire property beyond the paltry value of $3,000 a year in the country, and $6,000 a year in cities! It puts them down to our level.

The want of a "TABER's Bill" is what causes the trouble in Sardinia and New Grenada. In those countries, nearly a moiety (perhaps more) of the land is held by religious houses and ecclesiastics. To them belong valuable property in cities, rich agricultural and mining districts, the enormous rents of which of course give great power to those receiving them. As our laws now stand, there is nothing legally to prevent such a state of things here in the Romish Church.

But the most important part of the Bill is the second section, which is so plain as not to need comment. The articles copied by you from the *Times* implied that the Archbishop was to be created a "corporation sole," having the exclusive control of all the ecclesiastical property in his see; whereas, he is utterly debarred not only from that, but even from having the sole charge of the temporalities of the smallest congregation in the diocese; not only he, but every Archbishop, ordinary Bishop and ecclesiastic of every degree. The Bill does not propose to create a sole corporation: it authorizes "corporations *sole*"—a nice distinction, but a world-wide difference. May there not be instances wherein the interests of a congregation and the Church at large may be as well promoted by having the temporalities thereof under the control of one, as they would be under the control of ten? Witness Drs. MUHLENBERG's and JOHNSON's.

The act of incorporation of the Episcopal Church in this State, passed April 5, 1813, provides that, except in those churches chartered, the rector, two church-wardens and eight vestrymen, shall be the trustees, having charge of all property, &c.; so that though we may not legally have "corporations *sole*," there is nothing in the laws of the State to prevent superannuated, sore-throated, or rich-wived clerics from coming into and controlling the vestries of any parish; which same is forbidden in this Romish Bill under consideration, as only one-third of any one of their corporatious can be of priestly rank.

The minister, elders and deacons of the "Reformed Protestant Dutch," and the "Reformed Presbyterian" churches (see same act, April 5, 1813, and amendment thereto, April 12, 1822) are the trustees of their property. All other churches, congregations, or societies may elect from 3 to 9, *either cleric or lay*. So you see that this Bill proposes to tie down the Romanists, in some respects, closer than their antagonists. I speak of the Bill as introduced by Mr. TABER, he and those with him not being responsible for amendments tending to render it so obnoxious to the prejudices of some, as to prevent its passage.

I wish you to understand that I do not approve of the political object said to be sought by the wire-workers of this "TABER's Bill;" but I cannot see the propriety of bawling "wolf!" "mad-dog!" because some stupid, ignorant fellow has started the cry. It savors too much of the profound and unanswerable arguments of the Ultra-Puritans of Down East. "Sir, you are an Episcopalian, a Prelatist; therefore, you are a Puseyite; therefore, you are a Romanist; therefore, you are going to the Devil. *Quod Erat Demonstrandum.*"

I have the honor to remain, Sir,

AN AMERICAN (not Roman) CATHOLIC.

New York, July 9, 1853.

* Chancellor's office since abolished.
† No other cities then.

For The Churchman.

THE DUTCH AND GERMAN CHURCHES.

"As if religion were intended
For nothing else but to be mended."

Last week I gave some account of the war theological between these two religious bodies, and the very illiberal and unchristian onslaughts made against Dr. NEVIN. It is truly wonderful in the middle of this nineteenth century, when *private judgment* is lauded to the skies as one of the cardinal blessings of Protestantism, to find such a hue and cry—such anathemas—raised against an individual, who, in carrying out this very principle, does not arrive at the same conclusions with an intolerant majority. Private judgment in the mouths of such men is not only a solecism but utter jargon. To concede a right and then follow the exercise of that right with slanderous abuse when any the least deviation is made from the beaten paths, is a species of persecution which ought to cover with shame and confusion those who practice it. Had such men the power, we should see their indignant anathemas backed by fire and faggot instead of empty and noisy words. I have no wish to go into a defense of the theories of Dr. NEVIN, but I do contend that some reason and common honesty should be shown to him, instead of stunning his ears with a senseless and interminable outcry about "*Romanizing*" and "*Popery.*" Nothing can be a surer exponent of a shallow and vituperative bigotry than such a mode of dealing with an opponent. But this seems to have been the kind of warfare carried on against the president of Marshall College. A senseless and noisy clamor is much cheaper and easier than logical argumentation, where research and intellect are necessary; and hence the number and *quality* of Dr. NEVIN's opponents. To reply to such verbose and arrogant sciolists is like reasoning with the hurricane or the cataract. Dr. NEVIN has adopted the only true and dignified course,—to deign them no reply. Were it possible for him to keep his assailants to the true issue by fair logical and theological argument, I cannot help thinking he has skill and strength enough to put the whole Dutch Church hors du combat. But even then his triumph would not be very great.

From the doings of the late General Synod of the Dutch Church it would seem that this body, like Rip Van Winkle, has just arisen from a twenty years' sleep. Immobility has generally heretofore been deemed the most powerful principle in this people. Now they seem to be all in motion, because they have discovered so much out of place and out of joint. Everything needs reforming. But whether they are going to advance *backward* or *forward*, time must determine. They are not satisfied with anathematizing Dr. NEVIN and the whole German Church,—they are positively dissatisfied with themselves! Presbyterian though they be from their first institution, they seem to aim at some distinctive and more elevated ground by creeping back into a kind of *ritualism;* and, for this purpose, they have appointed a *committee to revise the Liturgy!* And as an earnest of what they are aiming at, some few are beginning to repeat the creed and the Ten Commandments and deal in certain responses in a hesitating and timid manner. Whereunto all this tends, or into what it will grow, those versed in the lore of novelties, which—if they do not disturb our peace—pamper our pride, may declare.

But not only are the whole German Church and their own Dutch Liturgy out of joint; their very name they wish to cast out as evil. It is moved and carried to drop the name *"Dutch"* altogether, and christen the denomination anew "The Reformed Protestant Church"! Now in this title there is *nothing distinctive*. Almost every other Protestant Church may claim it with perfect fairness. Thus, then, this newly awaked body, by aiming to be more distinctive, are annihilating the only distinctive feature they possessed—the name "Dutch." The reason for casting it out does not appear. That there is often much in a name is proverbial; and that about "Dutch" there is always associated something *low* the whole world knows; for *"Dutch,"* as applied to this denomination never means any thing but *"Low* Dutch," or belonging to the Hollander. The repudiation of the name, then, we think most unfortunate; as it would seem they are afraid of disagreeable associations. But I fear, as they will not succeed in assuming a liturgy any more than in reassuming the obsolete and uncouth language of Holland, they had better cling to their name. which is certainly as old as their sect in this country. They have nothing else to make them distinctive. But if they will have a distinctive standing and appellation, I would suggest that they resume the Dutch tongue and call themselves the *"Classical Church,"* as they are composed of *classes*. It is quite as etymological as Presbyterian is for their neighbors, who glory in a government by Presbyteries and a succession through Presbyters. Our new translation Baptist neighbors must on the same etymological grounds, from which no classical minds should dissent, be called *Dippers* or *Immersionists*. If people or sects will assume new *airs* and new *dresses* there ought to be harmony, uniformity, and congruity throughout.

But these matters of the obnoxious name, the liturgy and such like, are in abeyance, and must finally meet with stern opposition from all the true Knickerbockers of the old school. The innovators may succeed in both, but even in their success some perspicacious intellects see the beginning of the end of the Dutch Church as a distinctive sect. The body lacks energy, talent, and homogeneity to occupy any other or higher ground than they do at present. Let them cast off their name and assume another dress, and, by slow degrees it may be, we will see many of their members wending away to the Old School Presbyterians and the residue joining with heart and voice the liturgical forms of the Episcopal Church, toward which some of their ministers and people are fast tending. This half-way work and patching up what is not worth mending, pleases nobody. This Dutch body is one of the most heterogeneous in the land. Scarcely a third of its elements are of Holland descent. The pure Dutch are repulsive and proscriptive. The brass, the iron, and the clay do not adhere very firmly. Any extraordinary convulsion would break the image in pieces; and if the purely Dutch element were left to itself its *vis inertiæ* would sink it soon into oblivion. The only hope of this body is in repose. We have now *eight* distinct Presbyterian organizations destined at no very distant day to be merged in one or two. The disappearance of the Dutch from the constellation would leave a blank so small that it would cause neither surprise nor lamentation. The position like the doings of this body is anomalous and antagonistic. They correspond and homologate doctrinally with the old school Presbyterians, and yet in practice dread and oppose them. With the new school they fraternize and act in divers voluntary societies, although they neither own them as a religious body nor correspond with them. The principle on which they have cut loose from the Germans must compel them, if consistent, to stand entirely alone, wrapped up with self-complacent satisfaction in their own frigid orthodoxy, as

"A sect whose chief devotion lies
In odd perverse antipathies,
Now falling out with that or this,
And finding somewhat still amiss."

DEMETRIUS.

For The Churchman.

THE CHURCH.

The subdivisions of the Holy Catholic Church, national, diocesan, and parochial, are also properly called Churches. And it is of essential importance to the maintenance of the Gospel scheme of grace and mercy through Jesus Christ, to the promotion of the honor and glory of God in the true working of that scheme, and to the bringing home of its blessed influences to the individual heart and character; that the connection of these several subdivisions with the "One Catholic and Apostolic Church" should be ever borne in mind; be a leading rule of judgment and action, in their arrangements and operations; and furnish perpetually influencing principles and motives to their members in consecrating their energies, in their proper spheres, and according to the means and opportunities with which they are blest, to the cause of Christ and His gospel.

It is evident, that the true faith of the gospel, and the essentials of the Christian Church, being retained, and the spirit and principles of sound evangelical catholicism having perpetual controlling influence, it has pleased divine wisdom to leave much of detail in the order and operation of the several organized portions of the Church, to the due operation on the hearts and minds of its members—the love of Christ being the ever active and all-pervading motive—of such inspired precepts as, "Let all things be done decently and in order"; "Let all things be done unto edifying."

To secure the right application of these precepts, the management of ecclesiastical concerns should have perpetual reference to the great principles and pervading spirit, and the fundamental rules of order and operation, which Holy Scripture and ancient authors prove to have characterized the Church in its primitive unity and purity; and especially should there be a devout reception of the doctrines, and cherishing of the affections, of the gospel, in the individual heart; and that operative principle of Christian obedience in the individual character and life, which manifests a personal interest in the sanctifying and saving grace for the extending of which to man "Christ loved the Church, and gave Himself for it."

It is a sad abuse of sacred things, an hindrance to the Church's welfare and prosperity, and a dishonor to its Divine Head, when its affairs, in any of its departments, are otherwise undertaken and prosecuted. Unless there be an habitual realization, deeply rooted in the mind, of the holy and divine character of the Catholic Church, and how utterly foreign from its legitimate objects is everything which tends not, as its great purpose, to the glory of God, the interests of the gospel, and the cause of true believing and holy living, that is, of sound and earnest evangelical faith and piety, in its members individually; there cannot be true devotion to its interests, and a right participation in its concerns.

This truth ought to be *felt* by *every* member of the Church. The department in which it is to be most efficiently realized, is that which comes nearest home to each one—the *parochial*. It is not the form of an ecclesiastical organization, nor an investiture with civil franchises as a religious corporation, nor success and good management in corporate financial and other affairs, nor numbers of worshippers and communicants, nor the gathering of numerous admirers of intelligent or popular preaching, nor the attractions of fine music; and much less is it the successful beckonings of worldly fashion; that forms a truly worthy and flourishing section of the Holy Catholic Church. A parish, to be this, must feel and act upon the principle that it has in trust a portion of the responsibility which rests upon the Catholic Church, never to cease its labor, care, and diligence, until it has done all that in it lies, that God's name may be known upon earth, His saving health among all nations; and that all sorts and conditions of men may have the gospel offered to them, and means extended to them for understanding its offers, and being effectually moved to their acceptance. It is an error, discreditable and perilous to the Church, to suppose that the duty of a parish is performed, and that it deserves to be ranked as a good and faithful branch of the Church, when its temporal and spiritual concerns are so managed as to produce a wholesome state of things merely among those who may *offer themselves* for admission within its membership and influences. There will always be within reasonable reach of its practicable operations, many who have to be *sought out*, and urged and entreated to come to Christ, that the Church may extend to *them* also the blessings of the gospel. Towards *these*, every parish—if it would be true to Christ and to His body the Church, and if its members would be prepared for the account they must render at the last day for fidelity according to their abilities and opportunities—must do its best to encourage the heart and strengthen the hands of its pastor, in fulfilling the momentous obligation laid upon him in ordination, that he "*seek for* Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever." A properly extended system of catechetical instruction, under the advantage of well-ordered, and pastorally supervised and directed, Sunday School operations, such as, in their connected visits of mercy and Christian kindness, are fitted to "bring again the outcasts" and "seek the lost," is one of the Church's most efficient means of usefulness, as Christ's instrument and agent for urging upon men the grace, mercy, and truth, whereby they are to be sanctified and saved.

Well would it be for the Church, if every parish, and every member of the same, constrained by the love of Christ, producing its legitimate fruit in love to man, would realize the great obligation resting on all and each of them, to bring what returns they can to Christ for His love towards them, by extending the influence, and adding to the triumphs of His gospel.

The following principles are respectfully and affectionately suggested as proper to govern in this matter:—

1. Every parish should consider itself sacredly bound to provide, not only for the comfortable accommodation of those who may elect to become worshippers therein, and for securing for them competent pastoral services; but also for the spiritual needs of all within its bounds or neighborhood, who have none others caring for their souls. Most especially is this a sacred duty in reference to those who, having originally belonged to the Church, in any part of the world, have, by unfortunate circumstances, allowed themselves to be drawn aside from her holy influences.

2. Members of the Church who can afford to pay the cost of consulting their convenience, their tastes, their personal preferences, or whatever other considerations may induce them to pay well for the privilege of a particular parochial connection, should consider themselves bound to contribute *proportionably* towards securing the blessings of the Gospel and the Church to those who can do little or nothing towards securing them for themselves; and to encourage and aid all proper appliances for urging the Gospel and the Church upon those who, through ignorance or sin, know not of them, or care not for them.

3. The Church, as has been seen, has existed under various dispensations. Obvious references under that which is known as the patriarchal, and positive enactments under the Mosaic, show the divine will that God should be honored by the payment to his service of a tithe or tenth part of what His people derive from His bountiful provision for their earthly comfort. Are the privileges of *Christians* worthy of a less return of gratitude? When it is asked of each of them, in reference to the divine blessings of which he is the subject, *How much owest thou unto thy* Lord, can he say that it behooves him to be satisfied with giving less to the cause of Christ, as represented in His Church, and in the poor whose cause He is pleased to make His own, than was required for God's service under the far less perfect and happy dispensation of the Jews; and which every devout Jew gladly gave?

Such views of duty, naturally growing out of a just appreciation of the union which the christian sustains, through his parish, with "the Holy Catholic Church", in which he professes belief as one of the fundament articles of his faith, will well serve the wholesome purpose of drawing off his mind from the secular tendencies of parochial operations, considered merely in the light of the proper care and management of a corporation, and of the extending of pastoral services agreeably to contract with the parties to be benefited. Such a system seems to be fully and fairly carried out, when the people pay the price stipulated for their parochial privileges, and are fairly provided with the comforts, and—if we may so say—luxuries, of worship reasonably expected by them when they made such stipulation; and when pastoral services are faithfully extended to those thus united for receiving them. Doubtless much spiritual good *may*—and if the parties are right minded towards each other, and sincere in their mutual desire and effort to have a blessing upon their connection, *will*—result from faithfully carrying out such secular arrangements for spiritual purposes. Some such system, also, is absolutely necessary for giving facility and efficiency to pious works of more extensive import, and more disinterested character. In attending to *these*, a more catholic and more purely spiritual impress is put upon the parish: it goes beyond what is due by mere human contract, and is connected with the creditable and favorable issue of a secular organization; opens itself to the warm and generous influences of the constraining love of God; and takes its position as a part of that catholic body of Christ, no true member of which should be content, until—in connection with diligent faithful prayer that divine grace may stir up and properly direct the wills and energies of christians—he is humbly conscious of doing all that, in his station, and with his means and opportunities, he can do, to enlarge the borders of the Church, and extend its blessings to all sorts and conditions of men.

B. T. O.

For The Churchman.

NASHOTAH.

Mr. Editor: In a recent and delightful trip to the west, we spent a week at *Nashotah*, that school of the prophets which deserves well of every churchman desirous of the spread of the Gospel in the north-western portions of our country. This institution has already sent forth *twenty-one* laborers into the great harvest field, and *twenty-seven* are now connected with the school in the course of preparation for the ministry, or as preparatory to their theological course.

It may not be known to all churchmen that the institution receives none who have not solemnly dedicated themselves to the work of the ministry. Her privileges, however, are not confined to candidates, but are also open to those who intend to become such, where they may pursue their preparatory studies until such time as they are prepared to pass their examination as candidates; this may occupy from one to three years, depending upon their previous preparation in the English and the classics.

The full course for students, after having been passed as candidates for the ministry, occupies three years.

It was our privilege to reach Nashotah just at the commencement of the annual examinations of both these departments, and we are glad to bear our testimony to the strictness with which they were conducted by the professors, and the proficiency manifested by the students. The course of studies and the attainments in them were such as might have done honor to an older institution with rich endowments and a large corps of teachers.

In the theological department the students came principally under the searching scrutiny and training of that master mind that has already given to our eastern colleges a valuable text book on ethics.

It would seem impossible for any student to pass through the training of Nashotah's full course and not be thoroughly disciplined in mind, and surely grounded in the faith and doctrines of the Gospel and the Church.

There was one truth which struck us forcibly in this examination: that the students were especially drilled on those doctrinal points and differences which distinguish the Church from the various sects and heresies with which the west is flooded. And as in all probability these men of the soil will occupy the western field, it is right that they should be not only good soldiers of the cross, but also scholars well armed on all theological questions.

It was truly sad to find the buildings occupied by the students in such a miserable and dilapidated state. They are very contracted and must be exceedingly uncomfortable, both in summer and winter. Bishop Kemper is now making efforts to secure funds for the erection of proper buildings for the students. They have already been obliged to refuse eight or nine applicants this summer for the want of rooms. Every shanty on the ground has been taxed to its utmost limits to afford shelter for the present occupants. The President is now on a visit to the east to secure, if possible, endowments for professorships, of which there is great need. May the Great Head of the Church open the hearts and hands of all "who bear true love to Zion" to further the good work of this mission! Does it not deserve well at our hands? What one in the country has accomplished *so much good* with *so little means?* What one has so thoroughly *proved* itself truly a *missionary* school? What one has sent forth so many *laborers* into the western field? What one is so well located for training men for the self-denying work of the ministry? We need not speak of the hardships or trials of that self-denying band of brothers, who planted and who have so long sustained this self-denying school—the record of their works is on high, whence they have ever derived their subsistence and their encouragement. We need not speak of the constant self-denials and discipline of those who have been educated under its roof, for their work as missionaries in the new fields of the west, on the most limited support, shows that self-denial has been a part of their daily education and discipline. While, then, we pray to the Great Head of the Church to send forth laborers into his field, let us encourage the hearts and aid the hands of those whose sole work it is to prepare those laborers for preaching the word of salvation, and for breaking the bread of life to the perishing multitudes of the west.

As we beheld the *natural* beauty of that choice and retired spot of the mission, embraced by the twin lakes, and shut out from the busy world—as we contemplated the *moral* beauty of the scene as a stronghold of Zion, whence laborers were sent forth into the fields, white for the harvest, to fulfil the great commission of their Lord—we said to ourselves: This institution stands as a sure fortress, in a well-chosen place, to stay the progress of schism and heresy in its western march, and to raise up a barrier of sturdy hearts against the flood of infidelity and iniquity which are overspreading the fair fields of that widely extending and fast populating country.

If any man doubt the soundness of doctrine taught at Nashotah—the holiness of life there inculcated—the self-denials practiced—or its influence for good upon the western field,—let him visit the mission and his doubts will vanish in its pure atmosphere. Personal observation and knowledge of the mission and the men, would be enough to open the heart and the hand of every one who desires the prosperity of the Church; enough to change every doubt into thanksgiving, every distrust into prayer for its welfare, and every word of complaint into an offering for its prosperity. Let Nashotah be more known and it will be more highly prized by the Church.

C. & H.

Poughkeepsie, July 18th, 1853.

To the Editor of the Churchman:

Dear Sir: Some weeks ago I observed, from your paper, that a benevolent lady sent $10 to Mrs. R. Hoyt to procure a domestic during the warm weather. It would seem to me that it would be well to have that arrangement made *permanent* instead of *temporary*, that this *devoted churchwoman* should not be hindered in her labors of love in feeding the *bread of life* to her catechumens. To effect that purpose in part, I remit to you $5 for her *domestic* purse, and I pray that God will give His blessing upon it, so that her purse like the widow's barrel of meal may waste not, and like the cruse of oil never fail.

Truly yours in the bonds of the Gospel in the Church,

V. D. B.

Accident to a Church.—By the violent storm which occurred on Friday the 1st inst., Ascension church, on Bushwick avenue, near Williamsburgh, L. I., of which the Rev. S. C. Davis is rector, was so much injured as to make large repairs, if not reconstruction, necessary.

This calamity falls heavily upon this new and interesting parish, so recently organized, and unable to bear its loss. The Vestry are devising plans for the restoration of the building, and, when determined upon, have requested the Rector to prepare an appeal to churchmen and the benevolent generally, to aid them in the undertaking.

We hope they will meet with a liberal response.

THE CHURCHMAN.

NEW YORK, JULY 23, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

Fredericton Cathedral.—We learn directly from the Rt. Rev. the Bishop of Fredericton that the consecration of his Cathedral is postponed from the 24th to the 31st of August. We also learn that his Lordship has been disappointed in his hope of being favored with the presence and eloquence of the Rt. Rev. the Provisional Bishop of New York, whose engagements will not allow of his going. We hope most sincerely that on so interesting and inviting an occasion our own Branch of the great and glorious Mother of us all will not be unrepresented; and as it falls at a season so proper for traveling generally, and for clerical recreation in particular, we trust by all means that some of our brethren will not let pass so good an opportunity both to indicate and to further the knitting of us all together in "one hope, one lot, one life, one glory."

Law concerning the Registry of Marriages.—A Law requiring the *Registry of Births, Deaths, and Marriages* in the City of New York was passed by the Legislature of this State on the second day of April last, and went into effect on the first day of July. As our clerical brethren in the city, generally, may not be aware of the duties imposed upon them by this act, we give an abstract of such parts as concern them.

§1 prescribes: "It shall be the duty of the clergymen, magistrates, and other persons who perform the marriage ceremony in the city of New York, to keep a registry of the marriages celebrated by them, which shall contain, as near as the same can be ascertained, the name and surname of the parties married, the residence, age, and condition of each—whether single or widowed. . . . .

§4. The City Inspector is to receive for recording each marriage such fees as the Board of Supervisors of the city of New York may establish—the fees to be paid by the person reporting it, and not to exceed *ten cents* for each marriage.

§5. Every clergyman, &c., solemnizing a marriage, and reporting the same in accordance with this act, shall be entitled to demand and receive from the parties the sum of *at least one dollar*, out of which he shall pay the fee for recording.

§6. Every person who shall neglect or refuse to comply with the provisions of this act shall forfeit and pay for each offense the sum of *fifty* dollars, to be sued for and recovered in the name of the Mayor, Aldermen, and Commonalty of the city of New York: one-half to go to the corporation and the other half to the party making the complaint.

We may also mention that by the first section, physicians are required to report the births at which they have assisted professionally to the City Inspector on or before the *first Monday in each month*, and we presume it would be expedient for clergymen to follow the same rule in reporting the marriages which they have performed. The City Inspector is to report on the third Monday of each month to the Secretary of State, and the above requisition seems to have been enacted to enable him to do so with precision. If a clergyman should neglect to report the marriages he has performed, on or before the first Monday of each month, he may find himself saddled with the penalty, though the act does not say so expressly. At any rate the course we recommend will save all questions and trouble.

IMPORTANT, IF TRUE.

The Established Kirk of Scotland, in the late session of its General Assembly, seems to have made certain discoveries which it is to be hoped our Low-church tendency-mongers will not overlook or ignore in their future efforts at public illumination. For example, Colonel Dundas renewed a proposition, made by him the year before, for authorizing the private administration of the Holy Eucharist in cases of sickness and age. Dr. Robertson urged in favor of the proposition, that he had "known instances of venerated and esteemed members of the Church, who, being confined at home in their age, and unable to receive the sacrament in the Church of their fathers, had called for and obtained it from a minister of the Church of England." He thought that "no administration of this sacrament was calculated to make a deeper, more solemn, and more permanent impression on the mind, than in the gathering of a family around the bed of a beloved father or mother, and there, with the minister and elders of the congregation, partaking of the solemn ordinance." The proposition, however, was opposed, among others, by Mr. Phin, who, looking deeper, as would seem, into the tendencies and logical consequences of the thing, thought "there was *no semi-Popish ceremony which they could not get up as good arguments for introducing.*" The proposition met with so little favor, that it was ultimately withdrawn.

Here it is considerable that Dr. Robertson insisted not so much on the sacrament's being or having anything in itself, as on the moral effects which do or may attach to it in certain circumstances. So far as his speech warrants any conclusion, it is, that the virtue of the ordinance proceeds altogether from the mind of the receiver; not from the institution and promise of God. And the issue of the thing is very instructive, as showing how all practical belief even in the moral efficacies of the sacrament gradually fades out and passes away, when it has once ceased to be regarded as having other and deeper efficacies than such as are merely moral. For, unquestionably, the moral virtues of the sacrament necessarily proceed upon the supposition of its being the divinely-appointed organ or instrument of something greater and better: it can in the long run derive no real efficacy from the receiver's mind, but on the ground of its being or having something in and of itself, independent of the receiver's mind; and its moral effects cannot possibly long survive or outlive our faith in it as working, when rightly received, effects of another and an higher kind. In short, to retain the lesser efficacies, it must needs be held to for the sake of the greater, these latter being to the former what the soul is to the body; so that, unless it be regarded as having more than those, it will soon cease to have even so much; thus degenerating into an utterly impotent and meaningless formality, the mere skeleton and anatomy of Socinian dissection. Dr. Robertson would have the Holy Eucharist administered to the sick and dying, not for any good spiritual effect it can work in them, but for the good moral impression it may make on others: Mr. Phin thinks that even on this ground there is no "semi-Popish ceremony," for which as good reasons might not be urged. Is not here a clean discovery of Romish tendencies lurking in the very act of putting the sacrament on any other ground than that of being a mere badge of our profession, which, as such, may of course be safely dispensed with, when our profession has been sufficiently badged in other ways? How, then, are we to avoid those naughty tendencies, but by planting ourselves at once upon the "evangelical" doctrine, that the office of the sacrament does not stand in the making us *to be* anything, but only in the telling others what we already are. Surely, then, we may expect that henceforth the wiser judgment of the Scottish Kirk will be drawn upon by our extreme Low-church brethren, to enforce their teaching that the sacraments are to be regarded, not as *means* of giving us anything, but as mere *signs* of what we already have.

But this is not the only thing, "important, if true," brought to light in the proceedings of the aforesaid Assembly. That august and deep-thinking body, it seems, has a sort of standing Anti-Popery Committee, whose duty it is to report progress from time to time. In their report at the late session, they took occasion to declare the jealousy with which they regarded "the multiplying of the chapels of what, without warrant, was called the Episcopal Church of Scotland; more especially, when the reason assigned for their erection was, that without Episcopal ordination, and without a liturgical service, there could be no true Church of Christ,—notions involving the very essence of Popery." To be sure, it is to be noted, that here their special aim is against the notion of Episcopacy being essential to the constitution of a *true* Church; whereas our extreme Low-church brethren professedly regard it as essential only to the constitution of a *perfect* Church. But this distinction would nowise serve with the wiser heads of the Scottish Kirk: on the contrary, they would doubtless regard, as indeed they justly might, the claim thus implied of having a *perfect* Church, as being far more arrogant and offensive than the claiming merely to have a *true* Church. For by a *true* Church they of course mean a Church truly ordered after the Scripture model, and truly succeeding to that of the Apostles' in doctrine, in ordinance, and in ministry. Moreover, they are not so stupid as to be ignorant that the question as to a perfect Church, in the sense supposed, is mere matter of opinion and taste; whereas the question of a *true* Church is purely one of fact. The difference is, that in this question of fact they wholly exclude those very witnesses which they must needs summon in order to authenticate the Scriptures as a special revelation from God; unless they choose to receive them altogether on the strength of what is called the internal evidence; which is nothing less, in effect, than to set their private judgment above Scripture itself: for the power of recognizing and distinguishing what God has spoken, by our perception of its intrinsic virtue, necessarily supposes us competent to judge what He *ought* to speak, and therefore infers the prerogative of rejecting anything as coming from Him, which does not square with our judgment of what is fitting and proper for Him to say. And for the same reason, nothing is to be recognized as spoken or prescribed by God, but in such a sense as that we can understand it; on which ground, an opening of the mysteries, by Dr. Stone or somebody else, is a necessary step or link in the authentication of Scripture; and, which is more, the downright rationalism of Theodore Parker is a natural and legitimate consequence of the principle.

Such is the right of private judgment, which forms our only safeguard against "notions involving the very essence of Popery;" it being manifestly absurd to suppose that our opinion must give way to ancient testimony when affirming what the Apostles wrote, and yet refuse the same testimony when affirming what the Apostles did. For, what books were written and what order was established by the Apostles, are both equally questions of fact; questions, moreover, to be decided by an appeal to the selfsame witnesses; and therefore it is that Sectarianism, in order to make good its rejection of Episcopacy as essential to the constitution of a true Church, has had to reject all external evidence as essential to a proper authentication of the Gospel. Our extreme Low-church brethren are fond of pointing us to a few isolated facts as proving the tendency of our principles. If they wish to know the tendency of their own principles, as shown by facts, let them go to Boston, and see what a huge forest of wise heads gather and throng about the preaching of Theodore Parker: let them also perambulate certain other parts of New England, and measure, if they can, the amount of hard, cold infidelity which is overspreading the once chosen home of those same principles; the infidelity, not of ignorance, but of the most icy and impenetrable self-conceit.

To draw one more bucket of wisdom from the deep well of the Scottish Kirk: The aforesaid Anti-Popery Committee took care also to make report in the world's ear, that "a taste for rites and ceremonies in Divine worship, and a wish for the glare and glitter of a liturgical service, might be regarded as the premonitory index of coming spiritual desolation." It is true, the words *glare and glitter of a liturgical service* were objected to by some in the Assembly; whereupon the expression was changed, but not so as to convey any material difference of meaning. The savans of the Kirk are evidently wiser than to imagine that a liturgical service can be grafted into a stock of Calvinistical doctrines: they know full well that they might as well think of grafting a grape-vine into a cedar, or an apple-tree into a pine. For, in truth, the two have not veins adapted to the same current of blood, and cannot possibly live together in the unity of a common circulation. All which is of course quite incomprehensible to our extreme Low-church brethren, who are so much given to talking about "our admirable Liturgy." Their ideas of the Church never rise higher or strike deeper than a species of ecclesiastical joinery and mechanism, wherein a skilful mixture of pine, oak, and plaster may be made to afford an agreeable variety; and therefore they cannot possibly be brought to view the Liturgy as, what it unquestionably is, a vital organic outgrowth of the one Church life whereof Episcopacy and the sacramental principle are essential elements. Having no idea of vital forces as distinct from such as are merely mechanical, they can nowise perceive how the brain, the heart, and the lungs of the Church were all conceived and born together in the unity of organic life: consequently, it never enters into their heads to question the practicability of dissecting the lungs out of the Church, and knitting or dovetailing them into a new and better union with the brain of Calvinism and the heart of Methodism.

We commend our extreme Low-church brethren to the more profound and consistent teachings of the Scottish Kirk, and of such others, with whom they are so fond of fraternizing. And as they apparently "hold it very stuff o' the conscience" to have no fraternity with those in the Church who differ from them in opinion, and and to take and treat as brethren those out of the Church who agree with them in opinion,—thus showing that they make much more of their opinions than of their baptismal, or ordination, or consecration vows;—as such is evidently the case with them, there seems good reason to think they may yet see fit to heed this our advice. We will close this article by suggesting to the Evangelical Knowledge Society, that, if they can come at a *Journal* of the Proceedings of the General Assembly of the Scottish Kirk at its late session, they might do well to issue it forthwith as one of their standard works.

THE CHURCH NO PLACE FOR ARBITRARY RULE.

On our first page will be found a communication on the subject of Usage and Tendency, which we hope our readers will not be slow to read and consider. It was written by one of the most intelligent, earnest-minded, and self-sacrificing laymen whom it has ever been our happiness to know; and it treats of such matters and in such a way as may well come home to the business and bosoms of us all. We cannot persuade ourselves to let the subject pass, without hazarding a few remarks.

So deep has our American education struck its roots, that we cannot, and would not, if we could, put off the notion that in matters where the Church has not ruled, her purpose was to leave the ordering of them to the free judgment and discretion of individual ministers and congregations. And surely it much concerns our Rt. Rev. Fathers to remember the most sound and wise advice which Lord Bacon once gave the Duke of Buckingham, in reference to King James the First: "As far as it may lie in you, let no arbitrary power be intruded: the people of this kingdom love the laws thereof, and nothing will oblige them more, than a confidence of the free enjoying of them; what the nobles upon an occasion once said in Parliament, *Nolumus leges Angliæ mutare*, is imprinted in the hearts of all the people."

Assuredly, the same old English blood still runs in our veins, and that, too, as churchmen no less than as citizens: as Popery was not cast out merely from hatred of the name, so there is no use in going about to introduce the thing under another name; and nothing can be or ought to be more fatal to the Church among men of English descent, than the letting it be understood that official tyranny and insolence are or can be allowed to set up their pavilion within her sacred enclosure. They who bawl so much about *tendencies* ought to know, and if they do not, we can tell them, that there cannot possibly be a more odious and hateful tendency than that so rampant in certain Bishops of their own school, to put the largest construction on whatsoever prerogatives the Church has wisely conferred upon them, and the narrowest on those liberties which, with equal wisdom, she permits to the rest of her members. By tyranny we of course here mean, not a strict enforcement of the laws of the Church, by such means and methods as she prescribes, but the disposition so strong in some of our Bishops, to exalt their individual taste or opinion into the place of law, and then proceed to punish those who decline to receive and observe it as such. And it is considerable that a wise governor will rather relax and mitigate the severity of the law somewhat in the execution, than do anything that may have the appearance of governing by his own will.

It is true, the Church enjoins on her Bishops, and that under the solemnity of an oath, that they be diligent "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word;" but it is nowise to be supposed that Bishops are hereby left to their own opinion as to what is erroneous and strange doctrine, or to their own discretion in the use of means whereby to drive it away. In both respects, a Bishop is as much tied to the ruling of the Church, as the humblest of his presbyters or deacons, and has no right of proceeding otherwise than by the modes and forms of her ordering. What he cannot do lawfully, the presumption of course is, that the Church did not think it wise or safe to entrust him with the power of doing at all; for the simple reason that she has no thought of promoting soundness of doctrine, or of preventing the reverse, by injustice and oppression. Where she lodges prerogatives with the Bishop, she also takes care to limit and restrain the exercise thereof by corresponding protections to those who are subject to his authority, securing to them a full hearing and fair trial by their peers, before the executing or passing of any sentence against them; thus never so far forgetting the conditions of justice or the infirmities of human nature, as to leave men to their own private motions, while raising them to a height which is apt to make even wise men giddy and vertiginous.

These, to be sure, are very simple propositions, and indeed savor so much of mere truisms, that one might well be ashamed to spend so many words about them, but for the strange infatuation of self-will and official arrogance which has caused them to be practically overlooked, and that, too, where it was most needful they should be borne in mind. We could easily mention a case as occurring within our own personal knowledge, wherein a Bishop, not approving the way some things were done by one of his presbyters, instead of advising and remonstrating with him, and thus trying to set him right, went straight to work to kill him off, passing and executing sentence against him without a trial or a hearing, and pouring all his episcopal thunders in upon a head whose smallest corner contained more of wisdom than could be crowded in the Bishop's whole establishment; doing all this, too, without even so much as giving him notice of what was coming. Here, it was doubtless natural and proper for the Bishop to think the presbyter wrong, and endeavor to set him right; but instead of this, he seems to have acted on the principle that it was better to kill an erring brother at once, than to correct him, for he had no right to think him incorrigible; and so his method was, forthwith to pluck up, destroy, scatter, and consume. And the effect of his proceeding would have been to damage the presbyter for life, both as a minister and as a man, but for the general and just contempt which was felt in view of such an undignified piece of official violence. These extreme measures were taken in the mere strength of his own private opinion concerning the *tendency* of a particular usage: he remembered that part of his vow which required him to banish and drive away all erroneous and strange doctrine, but probably forgot that other part which bound him equally to "exercise such discipline as by the authority of God's Word, *and the order of this Church, was* committed to *him*." And in thus losing his sense of official duty and propriety, the *tendency* of his proceeding was to bring his office into contempt, and to make the Church odious to all such as had been educated in a righteous and manly hatred of tyranny. For in such cases it will ever be thought, and is indeed most true, that "he is a heretic who makes the fire, not he who burns in't."

In conclusion, we repeat, what, it seems to us, cannot in these days be too often repeated, that the liberties of the Church are no less sacred than the prerogatives of the Bishop; and that each and every one of her members, clerical and lay, not only may, but by all means ought to, in his several place and degree, stand up for them, whensoever and by whomsoever they may be assailed or threatened. Unquestionably, a spirit of obedience is also a spirit of firmness. And our fixed persuasion is, that in this country the idea of obedience to a Bishop, save as the organ and exponent and minister of the law, cannot be made to go down. The Church, thank Heaven! is a place of order and of law: individual preferences and persuasions cannot be our rules and measures: however good they may be for those having them, they lose all their virtue, and become an unmixed grievance, when they proceed to an invasion of our common rights. And if any Bishop will needs be trying to enforce his private taste or opinion as law, it cannot well be but that he will soon find his hand to be as weak as his head. With the authority which he has, and the influence which, by wisely keeping within that authority, he will be sure to gain, he can do much, and what he does will be for good; but if he undertake to transcend or to supersede this inherent law of his office, both his influence and his authority will soon cease, the one, to be, the other, to be respected. While thinking on this subject, we have often reverted with special admiration to the answer made by that most upright and venerable nobleman, the aged Duke of Ormond, to a certain arbitrary and illegal demand of King James the Second. The King asking him,—"But do you not know that I am above the law?"—he replied,—"Your Majesty may be, but I am not." The King then attempting to threaten him into compliance, he answered,—"Sire, so long as I obey the law, I fear nothing."

Correction.—In the stanzas which we gave last week, addressed "To the Rt. Rev. George W. Doane," there occurred one of those palpable blunders that make proof-readers blush, and other readers laugh. The fourth verse of the first stanza was misprinted,—"May be—the martyr's *doom* to wear;" thus making sheer nonsense. Of course the word should be *crown*. We much regret the mistake, and thank the Author for putting us in the way of correcting it, and are glad it has not had the effect of discouraging similar favors.

THE CHURCH AT HOME.

Massachusetts.—On Tuesday the 12th inst., the new edifice built by the parish of Trinity church, Pawtucket, was consecrated by Bishop Eastburn.

Vermont.—The Annual Commencement of Norwich University is to take place on the 4th of August. The occasion is to be enriched with an address by the Rev. A. Cleveland Coxe, of Hartford.

Western New York.—On Sunday the 10th inst., Bishop De Lancey visited St. Paul's, Allen's Hill, and Zion church, East Bloomfield, and confirmed 10 persons at the former, and 3 at the latter, and preached at both to crowded congregations.

New Jersey.—From the Address of Bishop Doane to the late Convention of the Diocese it appears that during the past year the Rt. Rev. Prelate has confirmed 256 persons, ordained two Deacons and three Priests, instituted three rectors, consecrated four churches, and laid the cornerstones of three others. Twelve churches are now in progress, five of which are nearly ready for consecration. The present number of Candidates for Orders in the Diocese is 5; of clergy 67; of pupils in St. Mary's Hall and Burlington College nearly 200. We also learn from another source that during the year three new parishes have been admitted into union with the Convention; and that in consequence of the Bishop's sickness many of the parishes were not visited, and for the same cause the Spring Visitation in several others was on too short notice for the customary preparation of the candidates. The main statistics of the Diocese for the last three years are as follows: Ordained, 16; instituted, 7; cornerstones laid, 6; churches consecrated, 8; parishes admitted, 8; persons confirmed, 865.

In the course of his Address the Bishop cites the Decree of the Court of Bishops, introducing it with the following statement of the hard measures and unprincipled huntings with which he has been pursued:

> I forbear to dwell on the original intrusion of the three Bishops first named, into the Diocese of New Jersey, by the letter which they addressed to me, under date of September, 1851. I forbear to dwell on the hot haste, with which, while the Canon "of the Trial of a Bishop" assigns to the Convention the duty, in the first instance, of making presentment of its Bishop, when charged with immorality, and when the Convention of the Diocese, at its Special Session, 17 March, 1852, pledged itself to the investigation of any authentic charges against its Bishop, the three Bishops above named produced their paper, called a "Presentment." I forbear to dwell on the substitution, at the shortest possible notice permitted by the Canon, of a second for the first presentment; when, at no instance or request of mine, the Senior Bishop had postponed the meeting of the Court. I forbear to dwell on the interference of the Presenting Bishops with the Senior Bishop, in the appointment of Camden as the place of trial; remote from my residence, remote from my daily duties, remote from my books and papers, remote from my witnesses, remote from the scene of my transactions for twenty years: in direct opposition to the charitable wisdom of the Common Law, which secures to every man the protection and sympathy of his vicinage. I forbear to dwell on the tone and temper manifested towards the Diocese, as well as towards myself, in the answer of the three Presenting Bishops to the paper read before the Court by the Committee of the Convention. I content myself with simply citing the decree of the Court.

We cannot forbear to add the closing paragraph of the Address:

> My brethren of the Clergy and Laity, you have before you a faithful record of my labors through the year, and an accurate representation of the condition of the Diocese. The interruption of my health has been felt, in some respects. But, on the whole, I regard the year just closed as among the most prosperous of my Episcopate. Whether the number of the clergy be regarded, or the number of churches in progress towards completion, or the number of new points opening to our hands; or whether we regard the continued prosperity and increasing influence of the Institutions at Burlington, and the unprecedented growth and strength of the parish, of which I have the pastoral care; or whether I contemplate the unquestionable tokens of affection, sympathy and confidence, which have met me at every point of my Episcopal Visitation, and come in to me from every quarter of the Church, I am bold, in Christ, to say, that at no moment of my official life have I ever felt so strongly the ability to serve you, or rejoiced so frequently in God's blessing on my service. I am well aware that glorying is not for man, and least of all for me. But even Paul was goaded into boldness. And while, at humble distance after him, I point you to the benefits and blessings from the Lord, which my unworthy ministrations have not kept from you, I will not own myself one whit behind even him, when I renew before you now, and in the sight of God, the self-devotion of my consecration vows; again declaring my readiness of mind and heart gladly to spend and to be spent for you; again recording the expression of my thankfulness to God, of Whose only gift it is, through His dear Son, that I am enabled "to take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." Pray for me, my beloved, that "in nothing I shall be ashamed; but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death." "Brethren, the grace of our Lord Jesus Christ be with your spirit."

Maryland.—The Annual Commencement of St. James' College is to be held on the 27th inst., the Rev. Dr. Kip, of Albany, addressing the Literary Societies of the institution.

Kentucky.—The Convention of the Diocese assembled in Christ church, Louisville, on Thursday morning, July 7th. The service was read by the Rev. Messrs. Venable and Dodge, the ante-communion by the Bishop, and the sermon preached by the Rev. Mr. McMurdy, from St. Paul's exhortation to the Corinthians, "*Whatsoever ye do, do all to the glory of* God."

The Convention was then called to order, a secretary chosen, &c., and the Bishop delivered his address. He reports the consecration of two churches, and the confirmation of 163, upon twenty occasions. The Convention then adjourned till 3 o'clock.

Afternoon session.—Most of the trouble in the diocese during the year past having grown out of the fact that there was no canon by which a clergyman could be tried, a committee was appointed to prepare one for the purpose. A very full and explicit canon was accordingly presented, and after some discussion, laid over for action to-morrow. The report of the Standing Committee, also, gave rise to a long debate.

Friday, July 8th.—The Convention assembled at 8 o'clock A. M. After prayers by the Bishop, the canon presented the day before was taken up, discussed, amended, and finally adopted. At 11 o'clock the Convention adjourned to attend an ordination in St. Paul's church. Morning prayer was celebrated by the Rev. Carter Page and the Rev. Professor Stephenson. The Rev. R. McMurdy presented the Rev. W. W. Dodge, deacon, to be ordained Priest,—an exhortation having previously been made by the Bishop, grounded upon the clause in the Nicene creed, "*I believe in the* Holy Ghost, *the Lord and giver of life.*" The Holy Communion was then administered to the clergy and laity.

3½ P. M.—The election of committees, &c., being the order for the afternoon, the balloting was begun, and resulted as follows:—*Standing Committee:* The Rev. James Craik, the Rev. Edward F. Berkley, the Rev. Geo. P. Schetky, the Hon. W. F. Bullock, and W. F. Pettet, Esq.

Delegates to General Convention: The Rev. James Craik, the Rev. Edward F. Berkley, the Rev. R. McMurdy, the Rev. John N. Norton; the Hon. A. L. Churchill, the Hon. W. F. Bullock, the Hon. A. Beatty, and Dr. Francis Lloyd.

Ecclesiastical Court: The Rev. W. G. H. Jones, the Rev. C. H. Page, the Rev. John N. Norton, the Rev. Carter Page, and the Rev. R. McMurdy.

Parochial reports were then read, which showed that there were several sunny spots in the diocese, upon which the Divine blessing had been abundantly bestowed.

Saturday, July 9th, 8 A. M.

Convention was opened with appropriate services.

The report of the Standing Committee contained a full account of the action of the Bishop in reference to the testimonial which he gave to the Rev. W. Y. Rooker, late rector of St. Paul's church, Louisville, which the committee regarded as an unlawful letter of transfer.

This question was the occasion of a long and animated debate, which occupied the whole of the morning session, except a short time devoted to the election of Trustees of Shelby College.

The Hon. Wm. F. Bullock, and the Rev. Wm. J. Waller, delivered very able speeches on the subject. The report of the committee was adopted.

3 P. M.—The discussions of the morning were continued. Towards the close of the afternoon, it was stated by the Rev. Dr. Waller, that there had been a serious misunderstanding between the Bishop and himself, ever since the last convention, and that he had various grave and weighty charges to prefer against the Bishop. With a view of giving him an opportunity to do so, it was proposed that a committee of six be chosen, to look into the nature of these charges, and report to an adjourned meeting of the Convention. The Bishop rose in his place, and demanded an investigation. The committee was elected by ballot, and consists of the Rev. Carter Page, the Rev. J. N. Norton, the Rev. Wm. Newton, the Hon. A. L. Churchill, the Hon. A. Beatty, and Dr. F. Lloyd.

After the transaction of some ordinary business, and the chanting of Gloria in Excelsis, and the Bishop's blessing, the Convention adjourned *sine die*. R.

Missouri.—The Rt. Rev. the Bishop of the Diocese held an Ordination in Christ church, St. Louis, on Sunday morning, the 10th inst., and admitted Mr. Robert Emmett Terry to the Deaconate. The candidate was presented by the Rev. Mr. Clerc, of St. John's, who, together with the Rev. Mr. Leach, of St. Paul's, united in the ceremony. The sermon was by the Bishop. Mr. Terry was formerly an attorney at law in Fayette, Missouri, and lately of the Divinity School of Trinity College, Hartford, Conn. The *Evening News*, after giving an account of the Ordination, adds the following:

> We should not do our own feelings justice were we not to express our happiness at this event. An acquaintance with Mr. Terry, sufficiently long to ripen into friendship and affection, leads us to regard with deep interest his entrance on the discharge of the duties of a Minister of the Gospel—and to hope and expect from his cultivated mind and faithful and earnest heart, a service becoming a son of the Church, honorable to himself, gratifying to his Bishop, useful to the souls of men, and acceptable to God.

THE CHURCH ABROAD.

England.—Within the last fifteen months, the Rev. James Wright, of St. James' church, Latchford, Warrington, has seven times performed the ceremony of publicly receiving Roman Catholics into the Church, on their abjuring the errors of Popery. The last time was on the evening of Sunday the 19th, when five persons were thus received.

On Wednesday the 22d, the Bishop of London consecrated the chapel of the Royal Naval School at New Cross. The President of this institution is Vice-Admiral Bowles, who subscribed £1,000 towards building the chapel. The school, it is said, gives, not only to the children of naval officers, but to all classes, a good general education, at the moderate cost of £50 a-year. The present number of pupils is 200, and alterations are to be made so as to accommodate twice that number. The ceremony of consecration was followed by a sermon from the Bishop, who afterwards addressed the boys, at the request of the President.

Friday the 24th was observed as a dedication festival in the parish of St. Stephen's, Westminster. The proceedings lasted through the whole day, and were in a style so peculiar as to warrant some account of them. After morning prayer at the usual hour of 9, the clergy, churchwardens, and upwards of 500 school children, with their teachers, parents, and others of the parish, proceeded, according to the standing custom, to walk over the parish boundaries, going in procession through the streets and lanes of that densely-peopled district, seldom passing beyond sight of the church-spire or sound of the bells, and completing the circuit in about an hour. This was followed by another religious service at 11, including the Litany, the Holy Eucharist, and a sermon by the Bishop of Oxford. The next thing was a cold dinner in the infant-school room, of which the clergy of the parish and neighborhood, the school-teachers, choristers, ringers, visitors, and several ladies, were partakers. At 5 in the afternoon, a parochial tea-drinking was attended by about 400 persons, chiefly poor; the founder, Miss Burdett Coutts, the Bishop of Capetown, and the Hon. Butler King, of America, being in the company. This was followed by an evening service in the church, when the Bishop of Capetown preached in behalf of his African Diocese, which is connected with St. Stephen's church by the interest of a common founder. The proceedings are said to have passed off in a most agreeable manner, the congregations being large, and the church being very beautifully trimmed with flowers.

The friends of the House of Charity, situated in Rose-street, Soho-square, held their Annual Meeting on Friday the 24th, Lieutenant-Colonel Short presiding. The report, which was read by the Rev. N. Wade, rector of the parish, stated that during the past year there had been received into the House 60 men, 140 women, and 74 children, including 23 whole families. A majority of the persons thus received have found employment through their residence at the House; though their circumstances on admission were such as to render their descent into hopeless pauperism, or something worse, almost inevitable, but for the assistance thus provided for them. In many cases, the regulations and discipline of the House have been of singular advantage in a religious point of view; the daily service being valued more and more by the inmates, the longer they stayed.——Towards the end of last year, a friend of the House had offered £1,000, on condition that, within a certain time, £9,000 more should be raised, for the purpose of providing a healthier site and suitable buildings. The sum of £4,091 has now been conditionally secured for the work.

In moving the adoption of the report, Mr. Wade said he was sure that the best means of promoting the charity was by letting the simple facts be known. They might talk for a long while, even to the most religious, about charity, and gain little; the great thing was to impress people with the practical usefulness of the institution. The main difference between this and other charitable institutions was, that while the others had stringent regulations which excluded all but particular cases, this required but a case of great and pressing distress, and they would not mind straining a point to entertain it. The institution was also of peculiar use to the clergy, in providing for persons not admissible elsewhere; the best feature of the charity being, that it meets extreme cases.

The Hon. and Rev. Mr. Liddell also thought this charity a peculiar help to clergymen. There was scarce a day in which the London clergy were not overwhelmed with applications they had no means of answering.

Mr. Liddell, it seems, had just come from celebrating the festival of St. John the Baptist at St. Paul's, Knightsbridge; and his speech was followed by an announcement from the Chairman of his having presented the House of Charity with the offertory for the day.

Speeches were made by several other clergymen, and the meeting wound up with a resolution expressing their confidence that the £10,000 would eventually be raised.

From the audit sheet laid before the June meeting of the Society for Promoting Christian Knowledge, it appears that during the past year the benefactions to the Society were £3,940; subscriptions £14,725; legacies £5,910; other receipts £6,134. The expenditure for the same period was £36,194. The secretaries reported that there had been issued during the year 153,799 Bibles, 79,483 New Testaments, 324,928 Common-Prayer Books. Letters were read from the Bishops of Colombo, Antigua, Melbourne, and others, and grants were made for Church purposes in their respective Dioceses. Legacies and donations for the month, amounting to £360, were announced, besides a contingent reversionary bequest of £2,000 from Miss Roberts. Thirty-seven gentlemen were elected members of the Society.

The slaughtering of Bishops' characters seems to have become a favorite pastime with the London *Times*. That paper lately made a most wanton and unprovoked attack upon the Bishop of Salisbury, charging him with "selfish malversation of funds dedicated to the highest purposes," and with "having received and retained large sums of money more than his due." On Friday the 24th, the Bishop brought up the subject in the House of Lords, and made a thorough vindication of himself from the charge. It appears that some years ago, in pursuance of an Act of Parliament, certain charges were fixed upon the income of his See, which charges were made proportionable to the amount of the income before and at that time. For the following years, however, by better management, the Bishop was enabled to realize a larger income from the property of the See, than it had formerly yielded, or was supposed capable of yielding. On this point he remarked thus: "I do not claim any merit to myself, as if I had been personally instrumental in introducing a better management of the property. In truth, I was not in the least aware that there was any opportunity for doing so; and I have not done any such thing. But I have had trustworthy agents, and have placed confidence in them, and not troubled myself about the details. I merely instructed them always to estimate the fines on reasonable and moderate terms, and assured them that I would not be induced by any circumstances to accept other terms than those which they should advise me were due to the Church, whose trustee I was." So that the unexpected growth of the revenue was simply owing to a better management of the property; and the express intention of the law was to promote such better management, by giving the Bishops a personal interest in the matter. The Bishop of Salisbury, therefore, had received no more than was rightfully his; and if the income had fallen below the estimate, it would still have been subject to the same charges, and he would have had to bear the loss. The Bishop closes this part of his defense thus:

> My Lords, I am conscious of many and grievous faults. I look back upon the long years of my ministry, and see sad shortcomings and painful deficiences. May a merciful God pardon me for them! But my heart and my conscience do not accuse me either of avaricious love of money, or selfish expenditure of it. (Cheers.) I believe that the funds in my hands, of whatever amount, being rightfully dedicated to the highest purposes, have not been selfishly diverted from them. I believe that this surplus was in my hands made not less promotive of the cause of true religion, and the ministrations of the Church, than if it had been paid over to the commissioners. I am sure at least of this, that it has not been either hoarded for myself or my family, or spent for my personal gratification. (Cheers.) I have been Bishop of Salisbury for sixteen years, in possession of these revenues, and I can truly assert that I have not from the income of my See saved a single shilling. Were I to die to-morrow, my family would have no other provision than that arising from my and their very small private means, and such moderate addition thereto as I have felt it my duty to make by insurance on my life. My son will inherit only this patrimony; but I trust that I may add that, in spite of calumnies such as these, he will have also that which I trust he will value above hoarded wealth—the inheritance of an unblemished name. (Cheers.)

In 1850, a new law was passed, enacting that in case of Bishops appointed after that time, instead of a fixed charge and a fluctuating income, the income should be fixed, and the surplus, if there were one, be paid over to the commissioners, or the deficiency, if such should arise, be made good by them. And while this law was made imperative upon all Bishops appointed after that time, existing Bishops were permitted, should they wish, to place themselves under its provisions. Upon the passage of the law, the Bishop of Salisbury forthwith signified his intention of placing himself under its provisions, and was the first of the Bishops to do so. And what deserves special noting is, that by this law the income of his See was fixed at £5,000, whereas the average income had been £6,737. After stating all which, the Rt. Rev. Prelate wound up his speech thus:

> My Lords, I have now done. I have asserted what, had it been fitting, I could have proved—that I have not selfishly perverted from sacred purposes the funds I not wrongfully, but rightfully, retained. I have admitted, nevertheless, that the law which made such imputations possible was in itself bad, and I have proved my sense of this by taking the earliest opportunity of placing myself under the new regulations in this respect. At the age of fifty I have resigned voluntarily an income which has averaged to me for fourteen years £6,737, and which I could legally and equitably have retained; and I have accepted in lieu thereof the fixed income of £5,000, which the law has assigned to my successor. My Lords, this is my case. I thank you from my heart for the opportunity you have given me of stating it, and I leave it, I hope not with presumption, but with the confidence of conscious integrity, in your lordships hands.

It is worth mentioning, that as a sort of clincher to what the Bishop of Salisbury had been saying, the Bishop of St. Asaph's followed with some remarks, to the effect that several years ago he had suffered great losses from the operation of the same measures, and, notwithstanding his repeated applications, he had been unable to recover anything.

The London Diocesan Board of Education held its fourteenth annual meeting on Tuesday the 22d, the Bishop of London presiding. The report was read by the Rev. Richard Burgess, Secretary of the Board. From this document it appears that out of 1,140,765 daily scholars in public schools, as ascertained by the census of 1851, 955,865 were known to be in the Church schools in 1847. Taking into account the schools from which there were no returns, and the additions since made, it might be affirmed, that the daily scholars in the Church schools in England and Wales would amount to 1,100,000, leaving little more than 300,000 for all denominations of Nonconformists. The income from various sources, for maintaining Church schools, in 1847 was £874,947, and by this time probably not less than £900,000. These facts would teach the people to look to the national Church in harmony with the State, for conducting the work of English education, and giving it that religious character which makes it valuable. The number of schools in union with the London Board is 378. The Board has aided in forming and maintaining 73 evening schools, containing an average of 11,500 scholars. To show the want of education even at present in London, the report quoted the recent statement of the Commissioners of Police, from which it appeared that the number of children growing up in the metropolis without any instruction whatever was far beyond what was conceived, and that temporary day and evening schools were the most efficient means of meeting that great moral and social evil. The board recommended that, in order to extend their operations, a clerical secretary should be appointed, who would be enabled to devote the whole of his time to the cause of Church education in the metropolis, and whose salary should be paid out of the general fund.

The report being adopted, a resolution was moved by Archdeacon Hale,—"That this meeting is impressed with the necessity of increasing the resources of the London Diocesan Board of Education, and especially as it regards the Metropolis Schools Fund, and that no time should be lost in securing the services of a clerical secretary, whose whole time should be devoted to the objects contemplated by the board, and to enlarge the sphere of its operations."

The Archdeacon said it was very gratifying to reflect on the great good done by the Board; that it was deserving of general support, for it was prepared to promote the cause of religious education by rendering assistance wherever it was required. He was happy to add that their proffered aid was not rejected by Dissenters, nor even by Quakers, who did not object to the teaching of the Church Catechism; but the Roman Catholics had insisted on a Catechism of their own.

The Rev. H. Mackenzie, in seconding the resolution, stated that in one district, out of 800 children growing up without proper culture, 700 were of parents who were in a position to pay for their education.

Archdeacon Sinclair said that the mill-owners of the north had resolved to establish chaplains in their factories as well as schoolmasters, and alluded also to the favorable reports of the good conduct of the militia in certain districts, and added that it was found that those who had conducted themselves well had been brought up in the national schools.

The Rev. Dr. Thomas Jackson thought some plan should be adopted for taxing those parents who were able to educate their children, and neglected to do it.

The Rt. Rev. Chairman remarked that at Hammersmith the conduct of the militia, their orderly habits, and regular attendance at service, had been such that the inhabitants of that parish had presented each member of the corps with a prayer-book. He referred with peculiar pleasure to the institution at Chelsea for promoting religious education among the military, and predicted that in a few years the army of the country would be as well educated and as orderly as any other portion of the community.

Scotland.—A new church is understood to be in course of erection, and considerably advanced, at Longside, in the Diocese of Aberdeen. The style of the church is of a severe but pure character, very appropriate to the material which is granite, and embracing, among other peculiarly Scotch features, a tower with a saddle-back roof. The church consists of a chancel and a nave, with north and south aisles.

At Peterhead, in the same Diocese, a very appropriate memorial window to the late Bishop of St. Andrew's is to be placed in St. Peter's church, where the venerable Prelate officiated so many years. The vestry of St. Peter's lately had a meeting, and discussed the civil disabilities under which the Scottish clergy are laboring. It was resolved to bring the matter under the notice of the members of Parliament for the county and burgh. It is hoped that the example will be followed by other vestries, and that through lay influence the disgraceful statute will be expunged.

In the Diocese of Edinburgh, the Rev. Mr. White, incumbent of St. James', Leith, has issued a circular setting forth a plan for schools, and calling upon Churchmen to aid him in the work. The cost is estimated at £1,000, only half of which has yet been collected. The *Scottish Magazine*, after stating the above, adds,—"The best help which we can give to his appeal is to reiterate the facts already stated by us, that there is a large population in Leith, and many English and Irish Episcopalians among the masses; and that the Roman Catholics are now erecting a spacious chapel, which is to be flanked with a fine school, and supplied with a large staff of clergymen. Surely Churchmen will bestir themselves so as to enable the Church to compete with her formidable foe, and to preserve that advanced position to which the zeal and popularity of Mr. White has been instrumental in raising her at Leith."

At Kirrimuir, in the Diocese of St. Andrew's, measures are in rapid progress for building a school-house, to accommodate 120 children.

On Friday the 17th, a meeting was held in Whitehall, for the purpose of receiving several of the Scottish Bishop's, and of furthering the new organization of Diocesan Secretaries throughout England in behalf of the Church in Scotland. The Bishop of Oxford presided; and the Rev. Mr. Garden, of Edinburgh, Secretary, read the report, setting forth the wants of the Church in Scotland, and the causes that had led to the establishment of auxiliaries in England. The Bishop of Glasgow then stated, that though the Church in Scotland appeals strongly to the imagination and all the poetic feelings, this was nowise the ground of the present appeal to the people of England. The Church in Scotland had a solid basis of her own: her form of government by synods was apostolical; her doctrines respecting the Word and Sacraments were pure; her general organization was a model of correct ecclesiastical principle. Her very existence was a great consolation to many now anxious for the welfare of the Reformed Church. There could be no vitality in a Church, unless her members were true to her principles; and the Church in Scotland was well fitted to become a refuge to those many people who have been disquieted by religious divisions. The resolution he had to propose, was that the Scottish Church Society deserved support both as a canonical organ of the Church, and as administering its funds without distinction of party. It might indeed be thought that this support should come from the landed proprietors in Scotland; but they were burdened with the support of the Presbyterian Establishment; and the efforts now making in England were the best means of stimulating the laity in Scotland.

The resolution was seconded by Sir Archibald Edmonstone, who said that too many of the Scottish laity were utterly ignorant of Church principles, but this ignorance was gradually diminishing. In fact the bulk of the aristocracy in Scotland were Churchmen, however negligent of their duties as such. It was a most valuable fact that the Church Society was without distinction of party. Parties must always exist where there is any freedom of thought. Either of the parties now existing could ruin the Church if permitted to gain the upper hand. It was only by preventing such ascendency that a small Church like that in Scotland could succeed, and upon this principle the Church Society had always acted. There is a great increase of unity among all branches of our Reformed Church, both in England, Scotland, America and in the colonies. The existence of these great and extending bodies in a state of unity and concord, is a sufficient answer to the vainglorious boasts of the Church of Rome.

The next resolution was moved by Dean Ramsay of Edinburgh, to the effect that there exists at present a more than ordinary call to assist the Church Society. He remarked, that, considering, as a Scotchman, the character of the Scottish mind, he could not imagine a better field for fighting the battles of our common Church than that presented in the northern portion of our island. He was aware of the pressure upon the English clergy, and would, if possible, spare them any new application. All, however, can, if so disposed, ask their friends to contribute annually *ten* shillings, or *five*, or half-a-crown. These annual small contributions were precisely what would serve the Society.

The Rev. F. D. Maurice believed that at present there was more unity in the different branches of the Church than at any former period, and expressed his cordial sympathy with the Society.

The Bishop of Oxford could not see how any Churchman could avoid feeling the deepest interest in the Society, considering the nature of its connection with the deepest principles of ecclesiastical truth. It is possible for the members of a well-endowed Church, like the Church of England, to become possessed by a worldly spirit, and to view the Church mainly in its relations to the State. Now, an alliance with such a body as the Episcopal Church in Scotland, is precisely the way to counteract this spirit, and to avoid this mistake. People may, indeed, be found, who think that the principle of Establishment is the *only* hold of the Church in England. It is indeed a hold, but it is by no means an essential principle. Conscience is the true basis of the Church—conscience, which beholds in the Church the living representative of the Apostolic communion. Therefore, even on this ground, harmony and united action with our unestablished sister is most valuable to us.

The Bishop of Moray and Ross spoke of the miserable incomes of some of his own clergy; and said that one reason why the aristocracy of Scotland were so little interested in the Church was, that the clergy had often been but poorly educated. Let all help, who can, in promoting education, and augmenting the stipends of the clergy in Scotland. He did not himself regret belonging to an unestablished Church: he valued her synodical action, and her firm adherence to truth and principle. English Churchmen might assist that Church with their alms, and she would assist them in turn in maintaining true doctrine.

The Bishop of Edinburgh felt that in England there was a great want of knowledge as to the position of the Scottish Church, and recommended the *Scottish Ecclesiastical Journal*, not as an official organ, but as a paper which tells the precise facts.

Prebendary Oxenham expressed his strong sympathy with the Church in Scotland, referred to the duty of taking high ground in behalf of catholic doctrine, and praised the bold, brave, and noble course of the Churchmen in Scotland.——The Rev. Mr. Mackenzie, alluding to the 110 Bishops of the Reformed Church, remarked that, if assembled in council, they would outnumber the Council of Trent.

Australia.—The *Tasmanian Church Chronicle* of Jan. 1st announces the death of the Rev. W. Bedford, senior chaplain of the colony at Hobart Town, in Van Dieman's Land. He died after a short illness, full of years and labors and honors, having seen his children well settled in life, and with his lips overflowing with blessings upon those connected with him.

The Bishop of New Zealand returned to his Diocese, on the 19th of October, after a voyage of about four months among the Solomon Islands and New Hebrides. He was received everywhere gladly, and treated with the utmost kindness. He took home with him to St. John's College, for education, twenty-two boys and two girls; and might have brought hundreds, if he had had the means of conveyance. The door seems to be opening more widely every year to the reception of Christianity by the South Sea Islanders, through the judicious means adopted by Bishop Selwyn.

The departure of Mr. Godley from the Canterbury Settlement on a visit to England was celebrated with a farewell breakfast, on the 18th of December. After the reading of an address to him by the Chairman of the company, he replied at length touching the condition and prospects of the colony, and was followed by the Rev. R. B. Paul, who remarked concerning the state of the Church in the colony as follows:

> He had never been one of those who thought the ecclesiastical scheme of the Canterbury Association a failure. With the large provision made for the future endowment of the Church in this settlement, he believed that the time would come when her own property would be amply sufficient for all her requirements; and, in the meanwhile, they had the satisfaction of knowing, that some of the original founders of the Canterbury Association had pledged themselves to the support, for three years longer, of the clergy sent out at the commencement of the undertaking. In connection with this subject, he would say a few words respecting the appointment of their Bishop. It was now two years since the first detachment of colonists had landed on the shores of the Canterbury Settlement, and month after month the arrival of the Bishop of Christchurch among them had been deferred. Would it be too much to ask their respected guest (Mr. Godley), on his return to England, to represent to those in whom the appointment was vested, how anxiously the coming of our Bishop was longed for—how bitter would be the disappointment if, under any conceivable circumstances, this most important part of the association's ecclesiastical scheme were abandoned, or even its execution delayed a moment longer than was necessary.

* * *

Moral Influence of Metaphysics.—John Lamb (the brother of Charles) once knocked down Hazlitt, who was impertinent to him; and on those who were present interfering and begging of Hazlitt to shake hands and forgive him, Hazlitt said, "Well, I don't care if I do. I am a metaphysician, and do not mind a blow; nothing but an *idea* hurts me."

FOREIGN.

England.—The main event of the week in England seems to have been the christening of the infant Prince, which took place on Tuesday the 28th, in the private chapel of the Palace; the Archbishop of Canterbury officiating, assisted by the Bishops of London, Oxford, and Chester; the King of Hanover, the Princess of Prussia, Rrincess Mary of Cambridge, and the Prince of Hohenlohe-Langenburg, standing Sponsors. When the name of the child was called for, the King of Hanover answered,—Leopold George Duncan Albert, and he was baptized accordingly. All the members of the Cabinet, and of the royal household were in attendance, besides a large miscellaneous party.

In the House of Commons, on Thursday the 30th, the India Bill was carried through the second reading by a vote of 322 to 140. In the course of the debates had on the subject, Mr. Macaulay made another parliamentary oration, brilliant, attractive, interesting, of course, as usual, but without any special bearing on the question.

At the latest accounts, Parliament was getting somewhat embroiled with the affairs of Russia and Turkey, which question was occupying the public mind to the exclusion of all others. On the 2d of July, a report of 12,000 Russians having entered Jassy caused a semi-panic at the Stock-Exchange. The report was thought credible, from the receipt of an official despatch from St. Petersburgh, decreeing the occupation of the Danubian Provinces. It was expected that the river Pruth would be crossed on the 4th. On the 2d, a Cabinet-Council was held in London for nearly five hours, and it was reported that the British and French fleets were to enter the Dardanelles, as a counter movement to that of Russia. Notwithstanding the warlike aspect of things, it was still hoped that peace would ultimately be preserved, as the occupation would probably draw on fresh negotiations. According to the *Standard*, a rumor was prevailing in London, on the 5th, of Lord Aberdeen's retirement, the Ministry being violently and about equally divided on the Turkish question. The *Morning Herald* of the 6th says,—"The disagreement, which almost amounted to a break-up of the Cabinet, has been patched up, and things go on as usual now: an agreement likely to be blasted at any moment."

Two Conservatives, Horsfall and Liddell, had been returned to Parliament for Liverpool. Daniel O'Connell had also been elected member for Tralee.

France. A new decree, entitled a "Statute regulating the condition and obligations of the Imperial Family," appears to give Louis Napoleon a power almost as absolute as that of an Eastern monarch over his brothers and cousins, their wives and their families. Nothing seems too minute for this truly patriarchal rule; one would suppose from it that the Emperor reserved to himself the nomination of the very *bonnes* and nurses. The statute gives him the control of all their movements, of removing from their society all persons who appear to him objects of suspicion, and establishes a *conseil de famille* to pronounce upon their delinquencies, and upon whose report the Emperor can arrest, banish for a time, or send into permanent exile, without appeal, and as it pleases him.

News from Paris to the 5th inst. states that the Government had drawn up its reply to the note from Count Nesselrode. The reply was firm and temperate, affirming that France has equal claims to assert the protectorate of the Latin Church in the East, as Russia has of the Greek Church; and hoping that Russia will adjust its claims without trespassing on the rights of Turkey. A Paris correspondent of the *London Times* has the following on the 4th instant:

> The last has been a melancholy week in the commercial circles of Paris. The effect produced by the increasing difficulties of the Eastern question is felt in all the branches of industry in France. The manufactures have suspended their purchases of raw material, and the demand for exportation has experienced a remarkable check. Tradesmen of every description are heard to complain that the diplomatists engaged in the affair have not ere this put an end to the present state of uncertainty, which, if prolonged, will do more injury than a regular declaration of war between Russia and Turkey. The foreign commission brokers in Paris have adjourned all their orders, or purchase merely patterns. The only foreign orders executed during the last 15 days are for the United States and South America.
>
> A member of the French diplomatic corps, who has been very recently in Greece, had an audience of the Emperor on Saturday. The language of Louis Napoleon was most temperate, and expressive not merely of the wish, but also of the expectation of the maintenance of peace. He rather thought that the Emperor of Russia would do no more than occupy the Danubian Principalities, and then that negotiations would commence. There was nothing apparent of any intention of drawing back; on the contrary, the Emperor is said to have expressed himself much pleased at the position France has assumed in the present circumstances.
>
> It is also stated that the Emperor, in a conversation which he had with M. Hubner, the Austrian Minister, expressed himself in the most pacific terms. At the close of their interview, he observed that he would under no circumstances abandon the defense of European law, while he would at the same time leave a door open for the Emperor Nicholas. "It is not my intention," said he, "to endeavor to humiliate Russia."

Russia.—An official despatch from St. Petersburg of the 27th ult. contains an Imperial Manifesto, decreeing the occupation of the Danubian Provinces. The Manifesto was given at Peterhoff on the 26th of June, and sealed at the Senate in St. Petersburg the same day. Divested of the trimmings at each end, it reads thus:

> Be it known to our beloved and faithful subjects,
>
> The defense of our faith has always been the sacred duty of our blessed ancestors.
>
> From the day it pleased the Almighty to place me on the throne of our fathers, the maintenance of the holy obligations, with which it is inseparably connected, has been the object of our constant care and attention.
>
> But to our extreme grief, in latter times, notwithstanding all our efforts to defend the inviolability of the rights and privileges of our orthodox Church, numerous wilful acts of the Ottoman Porte have infringed upon these rights, and threaten finally the entire overthrow of all that ancient discipline so precious to orthodoxy.
>
> All our efforts to restrain the Porte from such acts have proved in vain, and even the word of the Sultan, solemnly given us by himself, soon faithlessly broken.
>
> Having exhausted all means of conviction, and having in vain tried all the means by which our just claims could be peaceably adjusted, we have deemed it indispensable to move our armies into the provinces on the Danube, in order that the Porte may see to what her stubborness may lead.
>
> But, even now, we have no intention of commencing war; in occupying these provinces, we wish to hold a sufficient pledge to guarantee for ourselves the re-establishment of our rights under any circumstances whatever.
>
> We do not seek for conquests: Russia does not require them. We seek to vindicate those rights which have been so openly violated.
>
> We are even yet ready to stop the movements of our armies, if the Ottoman Porte will bind itself solemnly to respect the inviolability of the orthodox Church; but if obstinacy and blindness will it otherwise, then, calling God to our aid, we leave it to Him to decide our quarrel, and in full confidence in the right hand of the Almighty, we shall move forward on behalf of the orthodox faith.

Letters from St. Petersburg of the 19th speak of great movements among the generals and troops in that city. Another letter of the 23d states that the Emperor in full uniform, surrounded by his staff, went on the 22d to the church of St. Isaac. He wore the grand Greek cross on his breast; which cross is among the distinctive insignia of the head of the Church. A letter from Jassy of the 20th gives certain particulars inferring that the Russian troops are to remain for the winter in the Danubian Principalities. Engineers and staff-officers were exploring the country, in search of the best places for encamping and feeding the various corps of the army. A letter from Vienna of the 30th has this: "Communications from Odessa state that trade is completely stagnant, from the apprehension felt of seeing the port suddenly closed, and all exportation and importation of goods being rendered impossible. The news from the Danubian Principalities are just as discouraging; no one has any confidence in the future, and as Jassy and Galatz the foreign firms are getting in their capital."

It would seem, however, that the course of war does not run altogether smooth with Russia. Her bold preparations, it is said, are not without an under-current of fear. She is disturbed by the attitude of Persia, and by the state of things in Arabia, where the crowds of pilgrims gathered at Mecca, and all the native tribes wait but for the signal to begin a war; religious fanaticism having reached the highest point. And, if we may belive a continental correspondent of the *Times*, she has other causes of apprehension nearer home:

> There is dissension in the councils of the Emperor Nicholas, and the Monarch himself, perhaps for the first time during a reign of twenty-eight years, appears irresolute. While the Nesselrode party highly disapproves of what has occurred at Constantinople, the orthodox Russians glory in Prince Menschikoff's energetic diplomacy. The assertion may appear strange, but if the last-mentioned party carries its point, Russia will have undergone a revolution, peaceful it is true, but still pregnant with danger for the future. The Russians will have learned that there is a power in the State to which even the iron will of the Czar must succumb.

Turkey.—M. Balabine, a residuary member of the Russian Legation, left Constantinople on the 17th for Odessa, taking with him the archives of the embassy, and bearing the answer of the Porte to Russia's last demands. The Porte offers to recognize a moral engagement with respect to all the Christian powers, but asserts it is precluded by existing obligations from signing a treaty with Russia. Baron Bruck, it is said, has had some hand in drawing up this concessive reply. However that may be, it seems quite consistent with every act and expression of Turkey since Menschikoff's departure. The Sultan is said to attach great importance to the advice of Austria.

The Porte, it is said, has resolved upon not meeting the invasion of the Danubian provinces with armed resistance, but would protest against such violation, and refuse, while Russia occupied the territories, to enter on negociations. Daily conferences were had between the English and French Ambassadors and the Turkish Minister for Foreign Affairs. The Government has given strict orders that Russian travelers and residents, particularly merchants, shall be treated with the utmost consideration.

While the Government, however, wisely endeavors to promote a temperate feeling among its subjects, the readiness with which its military demands are met in different districts, shows that conciliation is not the uppermost idea with the people. The Dardanelles, and the forts of the Black Sea and Bosphorus have been greatly strengthened. Six camps, of 15,000 men each, are now being formed, viz: one at Constantinople, one at Adrianople, one at Rustchuk, one at Shumla, one at Erzeroom, and one at Konieh. The whole Turkish fleet would be ready to sail for the Black Sea forthwith. The news that the combined English and French fleets had arrived in Besika Bay spread like wildfire on the 16th, causing indescribable enthusiasm among the Turkish people. The English fleet has 8,000 men, with 700 guns; the French, 10,000 men, with 900 guns, and others were expected. It was thought, that in case of a collision Admiral Dundas would have the chief command of the fleet, and some French General of any troops that might land. The Turkish fleet was said to have 1000 guns, the Russian Black Sea fleet 1,500. Other accounts put the Turkish army at 260,000 men, 40,000 volunteers having already presented themselves. The Turks were working hard at the block-houses on the heights which command the entrance from the Black Sea to the Bosphorus. Lord Stratford had lately had two long interviews at the Seraglio. It was expected that, at the first movement of the Russian troops towards the frontier, the fleets would come to the Bosphorus. The Prince of Servia had offered to place 45,000 men at the Sultan's disposal, 15,000 for the defense of Belgrade, and 30,000 to protect the frontier of the Principality. Forty-four vessels were being armed at the arsenel of Constantinople, and the militia of the city had been called out.

We subjoin the Imperial Firman lately issued by the Sultan to the Greek Patriarch, reaffirming and guaranteeing the rights, privileges, and immunities of his Christian subjects:

> Let the resolutions contained in this my imperial ordinance be perpetually and faithfully executed, and let all men abstain from and guard against their violation.
>
> Chiefest honor of the nation of the Messiah, support and strengthener of the people of Jesus, Greek Patriarch of Constantinople, may God preserve to thee thy rank! Upon receiving my imperial ordinance, understand this which now follows.
>
> The Supreme Being, the only Dispenser of celestial benefits, having in His sovereignty deigned to place me on the imperial, glorious, and powerful throne of the Caliphate, and having confided to my sovereign and equitable hands as a sacred trust so many provinces and towns, and innumerable classes of subjects of different races, it has been my care and solicitude, as it was my duty as Caliph and my high mission as a sovereign, to watch unceasingly, consecrating all my cares to surround my subjects with a complete protection, and to secure to them the enjoyment of the most perfect tranquillity in respect of their religion and their spiritual affairs without exception.
>
> The favorable results of this course of conduct have been obvious; and it is an object of my imperial anxiety that any abuses which may have crept in little by little, and unperceived through negligence, may be thoroughly uprooted, so that they may never again be renewed.
>
> The spiritual and special privileges granted by my illustrious ancestors to the clergy of my faithful Christian subjects of the Greek rite, and also confirmed and consolidated by me; the immunities and rights attributed to the churches and monasteries, with the lands and possessions annexed to them, and to all other religious establishments and places of that kind; the rights and immunities attributed to the priests and monks; in one word, all the privileges of the same nature which are mentioned in the *berats* of investiture, which of old have fixed the status of the patriarchs and clergy—all shall, after my imperial determination and solicitude, be forever preserved inviolate.
>
> To confirm and manifest anew my imperial determination on this subject in such manner that no infraction may take place, while those who may act contrary thereto shall be the objects of my sovereign displeasure, I have issued a special imperial order, which has been brought to the knowledge of all the functionaries concerned, so that none can excuse himself in case of neglect by pleading ignorance of my will. And for the more full declaration and notification that the faithful and constant execution of this order is required by my sovereign will, the present firman has been published by my Sublime Porte.
>
> When you, the Patriarch above mentioned, shall have taken knowledge of these things, abstain from all contravention of the resolution just expressed, conform your conduct at all times to it; and if at any time any infraction of my resolution shall take place, you shall bring it to the knowledge of my Sublime Porte. Consider this, and put faith in my august seal.

As having special interest at this time, it may be well to add a few facts touching the Christian population of Turkey, taken chiefly from the statement of a gentleman long resident in the country. It appears that the Sultan's Christian subjects do not exceed ten millions; the Mussulmans being about seventeen. The former are divided into three sects,—the Greek, Armenian, and United Armenian communions; each governed by a Patriarch, named by the community, and invested by the Porte with the *berat*, as the civil and religious head of that portion of its subjects. The first of these communities numbers about 6,400,000 followers, of two distinct races, Greek or Romaic, and Slavic; but all recognizing the civil and religious jurisdiction of the Patriarch of Constantinople. Of this community the Slavic race forms upwards of two-thirds. The Armenians until 1829, formed a single community of about 2,400,000; but at that period, a violent persecution having arisen against a small body of 80,000 Catholics which had been formed amongst them, the latter demanded a separation, and a Patriarch of their own, which were accorded to them.

Amongst these bodies of Christians, two opinions are said to prevail—the one favorable to Turkey and the maintenance of the existing state of things, the other dreaming, though vaguely, of some change. The first, and least numerous, of these consists mainly of the higher ranks of the clergy, and of the chief lay dignitaries, and wealthier merchants. It is an error, it is said, to suppose that the higher clergy in the Ottoman Empire have any leaning towards Russia. It is of little consequence to them who governs, so long as their religious and civil supremacy is preserved. Under the Ottoman dominion the Patriarch of Constantinople is both the spiritual pastor of ten millions of souls and the supreme head of six millions of subjects. But were the Czar to rule at Constantinople, the Patriarch must sink into a Russian Metropolitan, dependent upon the Synod of St. Petersburgh, and receiving the orders of Colonel Pratasof, a colonel of Hussars, who presides over that body as aid-de-camp and representative of the Emperor! For these reasons all the higher clergy, and on similar grounds the wealthier classes employed in commerce, and in the Government offices, lean openly towards the support of Turkey, whilst they pretend to despise the Turks.

The movement party, on the other hand, is represented as being divided. The *savans*, professors, and literary portion of it, are regarded as the Hellenist party: men who flatter their imagination with dreams of annexation to ancient Greece, and a revival of the glories of the Peninsular. The views of this party are hardly looked upon as professed in earnest, or at least with any practical intent. It is the Russian element which is regarded as really dangerous in this party, and whose action has been thus described:

> Assuming for its *point d'appui* religious fanaticism, based upon the instinct rather than the reason of the masses; counting amongst its auxiliaries almost the entire body of the inferior clergy, whose action upon the population is so much the more effectual in proportion as they live with and among them; it gains power daily by all those means which a clever and indefatigable propagandism has at its disposal. Whilst Hellenism is confined to the schools and *conversazione*, the Russian element ceases not to make way—sometimes by stealth, sometimes openly. It filters into the heart of the rural districts, establishes itself in the towns, passes the gates of the monasteries, spreads itself everywhere, along with its gold and rich offerings, its formularies, its catechisms, its portraits of the orthodox Emperor, pell-mell with the images of the *Panagia* and the saints of the legend. Superstition, cupidity, old prophecies carefully kept up amongst the people, the marvelous, so powerful over Greek imaginations; all these united motives conspire in its favor, and magnify it in the distance. A sort of fatal and irresistible impulse forces the Greeks into the arms of Russia, and all eyes and all minds turn towards her as the point from which the Saviour is to come. The higher clergy alone resist the general attraction, and that only passively and personally; and yet for them the question is one which involves loss not only of spiritual power, but of the real or affected supremacy of the Church of Constantinople over all other orthodox Churches.

Persia.—Very startling news arrives from Persia. The two flourishing cities of Chiraz and Kashan were totally destroyed on the 2d of May by an earthquake, and from 12,000 to 15,000 persons killed. The calamity did not end with this awful visitation. In a short time the stench from the half-buried bodies grew so violent that a plague was engendered, and the mortality averaged from 150 to 200 a day.

The cholera was very violent at Teheran, and an inundation had caused immense damages to that city. Locusts had devasted the whole of the flourishing plains of the province of Ispahan.

India and China.—Despatches from Madras, of May 21, from Calcutta, of May 16, and from Hong Kong, of May 6, had been received in advance of the Overland Mail. There was no news from Bombay, nor anything definite from Rangoon; but it was hoped that at the departure of the next steamer the treaty would be signed, and peace again established in British India. The utmost quietness reigned in the province. The entire Aeng Pass was in the hands of the English, and the Burmese had altogether withdrawn from the vicinity.

A report was current at Hong Kong, that the insurgents had defeated the Imperial troops, and were proceeding northward towards Pekin. Confirmation or denial of this rumor was hourly expected. Great excitement and indignation had been caused at Canton by the arrest of two English gentlemen by the armed marines of the French corvette *Capricieuse*, and their forcible removal to Whampoa, where, after an hour's detention and examination, they were discharged, it having been found that they had committed no offense whatever.

CLERICAL CHANGES.

The Rev. L. P. Clover has resigned the charge of Grace church, Lexington, Kentucky. Letters and papers for him may be sent for the present to 95 Troy street, New York city.

The Rev. James Wells Coe, of St. Mark's church, Islip, L. I., having accepted a call to the rectorship of St. James church, Winsted, Conn., requests that his letters and papers be directed accordingly.

The Rev. George H. Walsh, having accepted a call to become the Assistant Minister of the church of the Epiphany, Philadelphia, requests that his letters and papers be directed accordingly.

The Rev. William C. Cooley, having taken charge of the Moyamensing and Southwark Home Mission, requests that all communications for him be addressed to Philadelphia, Pa.

There being now a vacation at the Nashotah Mission, the address of the Rev. Azel D. Cole will be for a few weeks, say till August 28th, "Pomfret, Conn."

DIED,

At Norwich, Ct., on the 14th inst., of Cholera Infantum, Isabelle Montague, aged 11 months and 20 days, only daughter of the Rev. George Jarvis and Isabelle M. Geer of New York.

NOTICES.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign language at 4 P. M. Sunday School at 9½ A. M. tf

APPOINTMENTS OF THE PROVISIONAL BISHOP.

July 24, 9th Sunday after Trinity, Trinity parish, New York.
25, Monday, Feast of St. James, P. M. Christ, Patterson.
26, Tuesday, A. M. St. Peters, Lithgow,
P. M. St. Thomas, Amenia.
27, Wednesday, A. M. St. Mary's, Beekman.
P. M. Zion, Wappingers Creek.
28, Thursday, A. M. Trinity, Fishkill.
P. M. St. Ann's, Fishkill Landing.
29, Friday, A. M. Messiah, Rhinebeck.
P. M. Apostle's, Clinton.
30, Saturday, A. M. St. Paul's, Red Hook.
July 31, 10th Sunday after Trinity, A. M. St. James, Hyde Park.
4 o'clock P. M. St. Paul's, Poughkeepsie.
7 o'clock P. M. St. Paul's, Pleasant Valley.
Aug. 1, Monday, A. M. Christ, Poughkeepsie.
2, Tuesday, A. M. Consecration of St. James, Goshen.
3, Wednesday, P. M. Grace, South Middletown.
4, Thursday, P. M. St. John's, Monticello.
7, 11th Sunday after Trinity, Trinity parish, New York.

Note.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

ACKNOWLEDGMENTS.

Protestant Episcopal Tract Society.—The Treasurer acknowldges the receipt of the following sums since his last report:

Grace, Cherry Valley, Rev. J. Dowdney, $3 41; Education and Missionary Board of the Diocese of Western New York, by Bishop DeLancey, $10; Grace, Brooklyn Heights, Rev. F. Vinton, D.D., $35; St. Lukes, Somers, Westchester, Rev. John Wells Moore, $3 55; St. James, North Salem, Rev. John Wells Moore, $2 42; St. Johns, Delhi, Rev. S. G. Appleton, $2; Mrs. Edward D. Phyfe, an. $1. Total $43 97.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
July 12, 1853. 20 John street.

General Protestant Episcopal Sunday School Union.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

Christ, Norwich, Conn., Rev. W. F. Morgan, coll. after a sermon by Rev. J. A. Spencer, D.D., $32 25; St. Marks, Candor, W. N. Y., Rev. John Bayley, $1; St. Johns, Hartford, Conn., Rev. A. C. Coxe, coll after a sermon by Rev. Dr. Spencer, $50—$83 25.

By the Special Agent: Trinity, Pittsburgh, Penn., Rev. Theodore B. Lyman, coll. after a sermon by Rev. W. H. Clarke, special agent, $80 60; St. Peters, Pittsburgh, Rev. E. M. Van Deusen, coll. after a sermon by Rev. Mr. Clarke, $19 40. Total $183 25.

JOHN W. MITCHELL, Treasurer.
Depository 20 John street, N. Y., July 12, 1853.

The subscriber gratefully acknowledges the receipt of $25 through the Editor of *The Churchman*, from "The Missionary," Boston, to aid the church at Fort Lee, also $5 from Mrs. H., and $15 from J. C., through the bookkeeper of *The Churchman* office, for the same purpose.

May the Divine blessing follow the seed thus generously sown.

RALPH HOYT.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt of $25 from the parishes of St. Stephen and Upper St. John; and $16 67 from St. Michael's, Charleston, S. C., through J. K. Sass, Esq.

AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, July 5, 1853.

The undersigned gratefully acknowledges the receipt of the following alms:

$15 from J. Foster Jenkins, M.D., of New York; $10 from N. J. C., for the Chippeway mission, thro' Thos. N. Stanford, Esq.; $25, a thank and commemoration offering; $40 from the Ladies Association of St. Lukes, Germantown, Pa., for the education of Indian youth; $10 from a lady of Trinity church, Cleveland, Ohio; $50 from Fanning C. Tucker, Esq.; $5 from W. A. Ely, Esq., Unadilla; $5 from Rev. J. R. Keech, Md.; $32 79 from children of St. Johns, Hartford, Conn.; $34 from S. S. of Trinity, Columbus, Ga.; $140 per Rev. J. A. Merrick; $2, offerings of St. Peters, Auburn, N. Y.; $5 from Rev. E. M. Forbes, N. C.; $10 from Ladies Miss. Asso. of St. Johns, Portsmouth, N. H.; $1 from Mrs. L. York, Ogdensburg, N. Y.; $1 from Mrs. Harriet P. Bradley, Watertown, Conn.; $6 from a female communicant of Christ ch., Harwinton, Conn.; $40 from S. S. of St. Lukes, N. Y., for education of Indian youth; $36 from the Ladies Asso. of St. James, New London, for the Indians; $26 from the S. S. of the same parish, for Indian school; $5 from A. W., in an envelope, post mark, Allens Hill, N. Y.; $13 06 from St. Paul's, Syracuse, N. Y.; $1 from Mary E. and Eliza G. Ferris, Sunday scholars of St. Peters, Milford, Conn.

J. LLOYD BRECK,
June 28, 1853. for the Minnesota and Chippeway Mission.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Lukes, Rev. Isaac H. Tuttle, $22; St. Johns, Delhi, Rev. S. G. Appleton, $5; Mrs. Edward D. Phyfe, an., $2.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
July 12, 1853. 20 John street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Ascension, Green Point, Rev. Edward Babcock, $3 50; St. Pauls, Troy, Rev. Dr. Van Kleeck, $50; Missionary Association of St. Johns chapel, N. Y., Mrs. Wainwright Treasurer (in addition), $16; Christ, Walton, Rev. John C. Brown, $3. Total $72 50.

C. N. S. Rowland, Treasurer, 55 Water street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

A. M. R., $5; Charity, $10.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Advertisements

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

THE RETREAT.—A BOARDING AND DAY SCHOOL FOR YOUNG LADIES. School-House Lane, near Philadelphia. Under the supervision of the Rev. ANTHONY TEN BROECK, rector of the church of St. James the Less.

Miss C. CORNWELL, late Vice Principal of the Patapsco Institute, and Principal of a School in Philadelphia, Principal. Miss CLEMENS, resident Teacher of French. M. FELIX DROUIN, late Professor of University of France, Professor of French and Latin. M. WEBER, Professor of Music. With a number of assistants.

TERMS: All branches (except Music, Drawing, and the Languages), with Board, Washing, Bedding, &c., &c., $250 per annum; for Day Scholars, $70 per annum; Music, $60 per annum; Drawing and Painting in Water Colors, $26 per annum; French and other Languages, each, $26 per annum; Boarding Scholars entered for one year, including all branches, $320 per annum.

The year consists of two terms of 14½ and 28 weeks, commencing April 10 and September 15. Payments for each term strictly in advance.

Only a limited number of day scholars will be received. Each boarder provides herself with overshoes, thick shoes, umbrella, towels, fork, table and tea spoon. Boarders during vacation will be charged three dollars per week.

REFERENCES: Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Mrs. Phelps, Principal of the Patapsco Institute, and the Rev. William H. Clarke, New Haven, Conn.

For further information apply to the Rector of the Parish of St. James the Less; Robert Ralston, Esq., No. 4 South Front street, Philadelphia; George Blight, Esq., George Helmuth, Esq., Dr. Charles Treichel, Custom House, Philadelphia, and James C. Kempton, Esq., Manayunk.

All letters for the Institution to be directed "Retreat," Falls of Schuylkill, Philadelphia.

GOVERNESS.—A Lady who has had several years' experience in teaching, and whose testimonials are most unexceptionable, wishes to obtain a situation either in a school or private family. She is a good English and French scholar, understands Italian, Music and Drawing well, as well as the management of young persons, and has no objection to the country. Address X., 59 Second street, N. Y. jy16–3t$

A Gentleman, candidate for Holy Orders, desires to obtain a situation as private tutor or assistant in some literary institution in New York or Brooklyn. Enquire of Rev. EVAN M. JOHNSON, Brooklyn, or Rev. W. T. WEBBE, Missionary Rooms, 49 Chambers street, N.Y. jy162t

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9–tf

A young man, an A. B., with the best references, wishes a situation as assistant teacher. Address X. Y. Z., *Churchman* office. jy9–3t$

TO CLERGYMEN AND PRINCIPALS OF SCHOOLS.—A lady (the widow of a clergyman) who has had much experience in teaching and the management of children, is desirous of opening a school in a healthful and pleasant town or village; or she would accept the situation of Matron in a school where she may have the privilege of educating her children. Clergymen knowing of any such opening, or situation, will please make application to the Editor of *The Churchman.*

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.

JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:

Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
} All Cartwright & Warner's make.
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.

J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

ETERNITY.

Things which are not seen, are eternal.
—2 Cor. iv 18.

Eternity ! eternity !
Though shadowless thou art,
Thy mystic presence faith can see
Imaged within the heart,—
Thus mirror'd by the prescient mind
Whose felt Hereafter awes
The soul with influence, undefined
By Reason's formal laws.

Eternity ! thou haunt and home
Of worship, hope, and fear,
To thee our inmost feelings roam
Far from this earth-bound sphere;
Attracted by some hidden spell
That issues from thy centre,
A heaven we form, or frame the hell
Unpardon'd souls must enter.

Eternalized for weal or woe !
Such is the doom of Man;
Lord ! teach us what to Grace we owe
In that redemption-plan,
Where guilt and sin, alike subdued,
A perfect ransom meet,
And hymns of holy gratitude
Circle the mercy-seat.

Eternity ! pale thought would dread
On thee to dwell alone,
Apart from what th' Incarnate said
Who rules our spirit-throne,—
That where He is, the Church shall be
Incorp'rate with Her Lord :
Believing this, love welcomes thee
Unshrouded by His Word.

Thus, 'mid the hurts of wounding time,
Eternity a balm
Breathes on the soul of faith sublime,
Centred in inward calm.
Earth, space, and sense,—what seem they all
To saints who heaven-ward soar,
And Him their worshipp'd treasure call*
Whom Seraphim adore ?

Thou Giver of celestial good !
Our everlasting Way,
In Whom the Church hath ever stood
Secure beyond decay,
Waft from Thy viewless mercy-throne
Spells of attractive grace,
That more and more true saints may own
This earth no dwelling-place.†

Our spirit's clime, our father-land
Blooms where Emmanuel reigns;
And souls who *this* can understand
Surmount all time-born pains :
Angelic watchers round them throng,
Stern death is mild release,
And Christ the stronger than the strong,‡
Their paradise and peace.

May 3, 1853. —*Scottish Ecclesiastical Journal.*

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* Matt. vi 21. † Heb. xi 13. ‡ Luke xi 21.

SELECTIONS.

ROMANISM IN IRELAND.

An odd number of the *Press*, a newspaper published in London, was lately sent us by a friend now in England, containing an admirable review of a pamphlet lately put forth, entitled "Popery Unmasked at the Recent Elections in Ireland." The ability and felicity with which the article is written, added to the practical instructiveness of the subject-matter, forthwith determined us to republish it entire, and call special attention to it. We would by no means do anything towards raising or swelling an insane hue-and-cry against Romanism ; well knowing that there is nothing over which Romanists chuckle and exult so much, or with so good reason, as over that stupid and senseless craving after the filthy strong-drinks of Ultra-Protestantism, which is perpetually causing our people to be humbugged by the vile wretches whom Rome herself has vomited forth upon the rocks of Infidelity. The Lord save us from ever going after them. Yet we hold it to be one of our first duties, both as Christians and as men, to cherish by all honest and reasonable means such a deep and strong, yet sober, repugnance to Romanism, as the past and the present developments of its character are adapted to support and bear out. And surely, at a time when she is using so much of unprincipled craft and subtlety to make the worse appear the better cause ; when she is so artful and vigilant to keep her more loathsome parts out of sight, and to force on a fair and smiling face ; when all her powers are taxed and strained to the uttermost, to seem other than she is, and to speak otherwise than as she thinks ; at such a time, it is well to turn our eyes often to those quarters where her Priesthood dare to be themselves, and where there is no overmastering pressure of circumstances to repress and prevent the natural issues of their system. Here, Popery is as yet comparatively but a stranger, and consequently under strong motives to stand on her good behavior, and keep up harmless appearances, the ways whereby she gains power being as different as can be from those in which she uses it when gained ; though it is very observable, that as she is becoming more domesticated among us, her studied disguise is relaxing, and her essential deformities are coming more and more to light : not to mention that the excess of perfume with which her goings-out are seasoned, may be justly taken as indicating that she is ashamed of her natural breath ; as betraying the foul corruption which still infects within, and which, from the general sweetness of the atmosphere, would otherwise be detected at once. But to be known as she really is, she must be observed and studied where she is and feels herself to be at home, and where the atmosphere has got so thoroughly tainted with her breath and presence, that she is not afraid or ashamed to sit in dishabille, and to go abroad without having first made her toilet.

This is the best pamphlet, as far as our reading enables us to judge, which has been called forth by the present state of Ireland, and the outrages to which the recent elections have given rise. The statements of the writer are clear, his language is temperate, and no where exceeds the limits of charity and courtesy. We were at first inclined to tax him with repetition ; but when we consider how the evil he combats springs up afresh, the same in all its form, in each successive division of his subject, we are rather inclined to praise the method with which he has arranged his materials, and the skill with which he has avoided reiterating the same statements and arguments. He agrees with Sir Francis Head, and all other witnesses who have recently offered their testimony on the subject in pointing out the religion of the Irish populace, or rather the conduct of its ministers, as the cause more or less immediate of almost all the social and political ills which so long have distracted that unhappy country, a conclusion which is not a little strengthened by the evidence which is daily taken before the committees on Irish elections.

If the influence exercised on the returns by the priesthood be no more than legitimate,—if it be desirable that the Church of Rome should have her nominees in the Senate,—let us at once, says our author, substitute the Roman Catholic directory for the list of the voters ; let us avoid the demoralization and degradation of the present system ; let us not perpetuate perjury, outrage, intimidation, and revenge, by the idle attempt to keep up the mockery of a popular election.

Our author naturally contrasts the present attitude of the Irish priesthood with the promises of their advocates at the time of the Emancipation Bill. It is, indeed, superfluous to expose the delusion under which the friends of religious liberty then acted, or the insufficiency of the safeguards which they imagined they had provided against Popish encroachment. But it is strange how rarely have even the most violent opponents of "Popery" set forth the true relation in which the Roman Catholic Church of necessity stands to the civil power, and, till this relation is fully and generally understood, no advance can be made towards establishing harmony between a Roman Catholic population and a Protestant Government.

The advocates of "Emancipation" were wont to argue that if what they considered reasonable terms, that is to say, the equality of civil rights for which they contended, were granted, the Romish Church might be believed in her protestations of eternal gratitude and contentment for the future. To this their opponents variously replied,—that she never would be content, some said till she shared, others till she engrossed, the endowments and privileges of the Established Church ; but all assumed that there is some point, which if attained, her ambition would be gorged, and priestly agitation would cease.

Now here lies the fundamental error which vitiates all our reasonings on the subject. If, for the sake of argument, we can bring ourselves to suppose that in this country the Church of Rome was dominant—sole—armed with the sword of persecution, and basking in the favor of a Popish dynasty, there would then commence the struggle between the civil and the ecclesiastical power which the pretensions of Rome make inevitable. The relation of the Romish Church to the State is one of antagonism ; her policy is ceaseless aggression and encroachment. It was only by a compromise, the result of a struggle enduring for centuries, that in each European State the independent action of the civil power was at last secured. Even in Spain, where the alliance between despotism and bigotry was so close, and their mutual intelligence seemed so perfect, there were constant bickerings and quarrels—Papal nuncios withdrawn from Madrid, grandee ambassadors pouting at Rome : and in the last century these "*amantium iræ*" went so far as to cause the expulsion of the Jesuits. But if in the most bigoted state of Europe, where the Crown and the Tiara found their interest in a common league for the oppression of the people, it was necessary to set up barriers against priestly domination, how is it possible that in a Protestant state the Romish Church can be allowed to exercise an unlimited power of aggression which it now claims as a social right, under the name of expansion and development ?

It is manifestly impossible. The safeguards against Papal and priestly encroachment which are needed in a Roman Catholic country cannot, *a fortiori*, be dispensed with in a Protestant one. These may be established either by coercive laws, or by the terms of a mutual compact ; but, by the consent or without the consent of the Roman Catholic body, the Protestant government and constitution must be protected in the exercise of its sovereignty against the pretensions and interference of Rome.

It is obvious how this principle applies to the present attitude of the Romish Church in these countries ; but to follow it to its consequences would carry us too far at present ; and indeed the present moment is not favorable for the discussion. The Protestant public is not yet prepared to adopt either of the alternatives, one of which we consider ultimately inevitable. The Romish priesthood find the present state of unopposed hostility—the warfare of Juvenal "*ubi tu plusas ego vapulo*"—too pleasant and profitable to desire its speedy termination.

And yet, says the Scotch proverb, when the night is darkest, dawn is the nearest. An overdose of poison sometimes acts as its own antidote. The vast increase of power which Rome has recently obtained, and the lofty tone which she has assumed throughout Christendom, must shortly produce a reaction. In Ireland, our author tells us,—and in this he concurs with many other witnesses,—that the arrogance and ingratitude of the priesthood have disgusted their most influential supporters. Till the Relief Act was passed the interests of both clergy and laity seemed identical, and for some years after O'Connell's triumph their alliance promoted the ambitious views of each. But the moment of victory is often fatal to the union of the victors. The priests began to feel that in many particulars, which are ably explained by our author, their interests were at variance with those of the landlords. The toil was all theirs—they would not share the prize. They could now command, and would no longer obey ; they dismissed with contumely their old, unmanagable patrons, to make way for their new, subservient clients. We sympathize with the indignation which our author expresses at the outrages and insults with which the priests and their mobs at the late elections in Ireland drove from the hustings the most respectable of the old advocates for Catholic claims—men who imagined that they had earned immortal gratitude from their Church—and that in building up her greatness they were raising a pedestal to their own ambition. But we cannot regret that they have received this lesson, and we hope it will not be lost on their co-religionists in this country. If the Roman Catholic layman will not be taught by history, he must learn by his own experience that to toil for the exaltation of the priesthood is to forge his own fetters ; that he needs the protection of the State and of its law—be the State Roman Catholic or Protestant—to save him from the encroachments of his own clergy ; and that if he takes their part against the State and the law he will be rewarded by the seduction of his relations into convents and the spoliation of his inheritance.

But, besides this general diversity of interest, other causes there are which bring the Irish proprietor into immediate collision with his priest. Our author explains this :

> The chief source of income of the Roman Catholic priests in Ireland is derived from what may be called a capitation or poll tax. The more usual name for it is house-money. At Christmas and at Easter certain dues are payable, in proportion to the number of each family. To these dues we must add the larger and more easily enforced fees on marriages, christenings, churchings, masses at funerals, and prayers for the dead. It consequently follows, that the priests' income varies directly as the number of his flock. Nor let it be supposed that only the more wealthy part of the flock is meant—no one is too poor to pay the priest. Of my own knowledge I may assert, that the priest finds out the alms that paupers have received, and even from them enforces payment of his dues. His direct interest then, is, that the population should be increased; and his natural bias is to encourage every part of the reckless system by which population has been multiplied and Ireland has been pauperized. To this the true interests of the landlord have always been opposed. All true friends of Ireland have raised their voices, but hitherto in vain, against the wasteful sub-letting of land, and other abuses which encourage early marriages, so prolific of income to the priest, but of beggary to the nation.
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> But now, since the recent introduction of the poor law into Ireland, what was before a matter of wisdom has become a matter of necessity. The landowner must resist the present system, or else be swept away with it. The hostility which the priest professes to him is not the mere expression of intolerance (grossly intolerant as is the language now so generally employed), it is not a question of leave "to breathe the fresh breezes of the Atlantic," as Father Cahill puts it; the true question is, who shall virtually possess the broad acres of Ireland; it has now become between the priest and the landlord a question of existence.

The Romish clergy are increased since 1831 from 1,700 to 5,000, including monastic establishments, while the population which is to support them is greatly diminished. Truly the violence which our author describes is quite intelligible, if it be not excusable.

The subject of Maynooth he treats incidentally and slightly ; but the hint which he throws out for the solution of the difficulty in which our future legislation with respect to it is involved, deserves consideration, and we are desirous not to lose an opportunity of giving it circulation. The recent vote of House of Commons refusing a trifling sum for repairing the buildings of an institution to which it had already voted so large an annual grant, argues a degree of ill-humor in the public mind which makes some change, and at no distant period, inevitable. And admitting, as we must, the difficulty of withdrawing the grant, and the inconvenience of continuing it on the present terms, we gladly encourage the discussion of any middle course that seems to lead to a solution of the problem.

Most of our readers are familiar with the general outline of the circumstances attending the foundation of Maynooth college. In the year 1794, when the French revolution had closed the colleges where the greater part of the Irish priesthood received their education, and had confiscated their endowments, a wish was loudly expressed for the establishment of an Irish national college. The Irish Liberals of the day were the chief promoters of this scheme, by which they doubtless intended to advance their own political objects, and in the management of the proposed foundation they desired only partially to include the clergy. The hierarchs of the day took the alarm. They at once deserted their lay allies, by whom they were loudly accused of treachery, and they represented to Government the inconvenience of bringing up the clergy by French republicans on the one hand, or by Irish republicans and repealers on the other. In their formal memorial to the Lord Lieutenant they promised, as usual, eternal gratitude and loyalty, and proposed regulations by which the control of the Sovereign over the future place of education seemed satisfactorily secured. Mr. Pitt and his cabinet, "good easy souls," imagined that they were a match for the priests; they fell into the trap. The overtures were accepted—Maynooth was founded ; and, moreover, what had not even been asked was endowed. Whether Dr. Hussey, the first president, and the other leaders of the clergy, distinctly foresaw and intended what has since occurred is immaterial. It is clear that throughout the whole transaction reciprocal advantages were promised ; on the one hand, the Crown gave protection and support ; on the other it was to exercise control and to receive obedience ; and it is equally clear that the present working of the system at Maynooth is entirely at variance with its original intention. The exclusive right of the bishops to nominate students ; the care with which they confine their selection to the poorest and the humblest, who have no ties or connections but those which bind them to the Church ; their supreme control over the discipline and mode of education, have effectually counterbalanced the appointment of laymen and even Protestants (among whom is the Irish Chancellor, *ex officio*) as co-trustees. The method by which our author proposes to restore Maynooth to the uses which were contemplated by its founders is to open it to the Roman Catholic body at large. He does not give us even the outline of his scheme, which he admits is "more easily enunciated than executed ;" but we presume that to open some of the studentships to competition—to bestow some as endowments of schools, or to share them with Roman Catholic benefactors—to admit the laity to a certain effective participation in the management of the college, or at least the appointment of its officers—to admit, exclusively of the foundation, students who are able to maintain themselves and pay for their education—would form parts of his plan.

We look forward to the time when the Roman Catholic body, disgusted with the selfish violence of the priests, and the tyranny which already has been exercised upon themselves, will be willing to co-operate with a Protestant Government in fixing those barriers which, under no circumstances, the Romish priesthood can be allowed to pass. And in the meantime we think that a Royal commission might be able to suggest such reforms in this place of education as might be acceptable to the reasonable and well-disposed of the Catholic body, and might reconcile good Protestants to the support of a Romanist college.

All our projects of improvement, however, must be kept subordinate and dependent on the mighty change which is going on within Ireland herself. Already the numerical majority of the Romanists is diminished to a mere equality, while the land in possession of the Protestant proprietors exceeds nineteen-twentieths of the whole acreage of the country. Our author bears testimony to the sincerity and extent of those conversions, the first reports of which the public so wisely received with skeptical caution. The most unimpeachable witnesses attest that at this time, for the most part, the priest's empire in Ireland is one of fear. His selfish conduct during the famine, his tyranny and his violence, have alienated the affections of the peasantry ; and when their minds are relieved from the superstitious dread of his preternatural powers, or the number of the convents seems great enough to guarantee them from the dread of the persecution he can stir up against them, they gladly throw off the yoke which the prospect of relief makes them feel to be intolerable.

Our limits do not permit us to enter further into this interesting subject at present. We will only add that the reasons which in former days induced us to treat with reserve all proposals for proselytizing in Ireland are now swept away, and that it seems the duty of all good Protestants to co-operate in the great work which Providence has so suddenly and so unexpectedly laid before them.

FOR THE YOUNG.

THE CABIN BOY.

A poor widow had become very miserable since the death of her husband. She was full of painful anxiety, and was very often famished for want of food and endured great hardships. Her only son had just left school and was so unhappy at the state to which his poor mother was reduced, that he went about everywhere, seeing what he could do to help her. "We must not die of hunger," said he one day, "let me go to sea ; perhaps I may be able to earn something for you." His poor mother at last gave way to his entreaties, but it cost her a great deal to let him go, and almost broke her heart. The young boy went to the nearest seaport, to see if he could get put on board a merchant vessel. He asked a great many captains to take him but it was all in vain. After spending many days in going from one to the other, weary and sad, he thought he must return to his poor mother, but the thought of being a burden to her, made him desperately miserable. Just then he thought he saw another captain looking at him. John (that was the boy's name) went up to him directly, and said, "Please, sir, don't you want a cabin boy ?" "I'm looking out for one here," said the captain. "Oh, then, dear sir, do take me !" "Show me your testimonials." "No one knows me here, sir, if I were in my own parish, I could easily get some." "I can't take a boy into my ship without any recommendation." "Oh, sir, I'll be so obedient. I'll do whatever you bid me." "Oh, that's very well to say, my good fellow ; but once for all, I say I'll not have a boy without his certificates." Poor John thought a moment, and looked about him with great sadness. Suddenly he recollected he had got his Bible. He took it out of his pocket, and showed the captain what was written on the page. "Will that do for a testimonial ?" The captain read—"Given to John Reynolds as a reward for his good conduct in the Sunday School." "Well, my boy, I will take you on that recommendation. Follow me quickly to my ship."

John is now on board, on his way to St. Petersburgh. After a few days, a violent storm arose, and the vessel was in danger of shipwreck. In the midst of the general confusion and alarm, John took out his Bible and read the 51st Psalm aloud to them. He then knelt down, and earnestly prayed God to make the storm cease, and save them from its fury. One by one the sailors, and even the captain, gathered around him, fell on their knees, and prayed with him. It pleased God to hear their prayer, the wind ceased, and the ship went on its way in safety. "It was a happy day for me in which I decided to take you, my boy," said the captain. "As soon as we reach St. Petersburgh, you shall have a day on shore, for your prayers have saved the ship. He kept his promise and the boy employed his holiday in going over that large and beautiful city. He stopped in front of the Emperor's palace ; and stood still, admiring all the magnificent carriages which were passing to and fro. While thus employed, he saw something fall out of one of them. He picked it up ; it was a beautiful diamond bracelet. He ran after the carriage, and called out to the coachman to stop, but it was useless. The carriage was soon quite out of sight. John went back directly to the captain, and showed him what he had found. "You're a lucky fellow, John, these are very valuable diamonds." "But they are not mine," answered John. "Where did you find them ?" "They fell out close to me ; I picked them up and ran after the carriage, but the coachman drove on, and neither saw nor heard me." "Well, John, you did all you could to give them back to their owners ; now they are yours, you can sell them in London, and get a great deal of money for them." But John was much too honest to be caught by the bite. "No, no, captain, the diamonds are not mine. If we had a storm in returning to England, I could not pray to the Lord with such a dishonest intention in my heart ; and what would become of us then ?" "I had not thought of that," said the captain, who only wanted to try him,—"come, we'll try and find the owner." He was soon discovered, and John received £50 as a reward for his honesty. An immense sum for him ? At the captain's advice he laid it out in furs which he afterwards sold in England for double the price they had cost him. With this little fortune, and a light joyous heart, he began his journey home. He soon saw the cottage where he had left his poor mother ; but the path was all grown over with grass, the windows were shut up, the house was empty. Poor John was almost broken-hearted. "Doubtless," he thought, "my poor mother has died of want and misery." But he just then recognized one of the neighbors, who ran up to him, and told him his mother still lived, and was well, though in the alms-house. With what delight they met, and how happy and grateful did John feel when he brought his mother back to their own cottage again ! It is his greatest delight to take every care of her, and to support her with his own labor.

Now, dear children, God's Word was the cause of all this. This it was which changed the child's heart, and made him to be an honest boy, full of trust in the Lord, and made him a tender, dutiful son. This it was, which, by the Spirit of God, instructed and directed him. This it was, which speaks to him of Christ, the sinner's friend, and makes him look to be with Jesus in heaven, so that he say with David, "Thy word giveth wisdom and understanding to the simple." Remember, dear children, that if you pray for God's spirit to bless the reading, hearing, and learning of it to your hearts, it can do all this for you too. —*Ch. Pen. Mag.*

HONESTY THE BEST POLICY.

"Now, Kate, will you please tell me what folks mean when they say that 'honesty is the best policy ?'"

My interrogator was my little thoughtful friend Annie, and had I been so inclined, I could not resist the pleadings of her earnest blue eye.

"Well, Annie, I will explain it to you by telling you a story."

"A real true story ?"

"Yes, dear, something that happened not a long time ago in the city of New York ; you know that it is a very large city, with a great many streets, one of its largest and broadest streets is called Broadway, and through which a great many carriages and people are passing, so that sometimes it is very much crowded ; there is a great deal of dust and dirt in the street, so that when it rains it is very muddy, and it is sometimes difficult work to find the crosswalks. Now, it is the custom of very poor children, that get their living the best way they can, to stand by these crosswalks with a broom, and when any one wishes to cross the street they run nimbly before, brushing the mud away with their brooms, thus making it pleasanter walking, and for this act they expect to receive a penny.

"One very rainy day, a gentleman had just passed over one of these walks so nicely cleaned, and put, as he supposed, a penny into the little girl's hand, and passed on. Soon his attention was arrested by a voice behind him calling, 'Sir ! Mr. ! Mr. !' He stopped ; the child, out of breath, said, 'Did you know, sir, what you gave me ?' 'Why yes, a penny.' 'No sir, it was this,' putting into his hand a gold piece the size of a penny. He was surprised ; through mistake he had given her a ten dollar gold piece ; but what most surprised him was that this little girl, so poor, and apparently needing all that she could get, should run so far to tell him of his mistake. He asked her name, and where she lived ; 'she was the only child of a poor widow woman, who was at home sick.' 'Then why did you not keep this money ; I should never have known it.'

"'But, sir, God knew it, and it would not have been honest.' 'Who told you so.' 'My sabbath school teacher taught me that God always sees me.' By this time, a crowd had gathered around, and the gentleman related the incident and the girl's circumstances. Hearts were touched, the hats were passed around, and thirteen dollars collected for her."

"O Kate, was not that nice, thirteen whole dollars !"

"Yes, Annie ; but do you not see how, so far, her honesty proved the best policy : now she had three dollars more than she would have had, if she had kept the money ; but this was not all ; the next day, the gentleman went to the house where she said she lived, and found her mother sick in the garret, and very poor ; he was rich and had a kind heart ; so he took the girl and her mother home with him, and then took good care of them."

"Now, Kate, I understand it ; how good the man was, and her teacher must have been so glad when she knew it ! Thank you, I know now."

Yes, thought I, as Annie left me, how glad her teacher must have been, and what a practical lesson for all who have the moulding of young minds ! How important that true principles be stamped with an indelible impression upon their yielding hearts !—*Herald.*

GLEANINGS FROM FOREIGN EXCHANGES.

Extraordinary Credulity.—An instance of credulity unprecedented perhaps in the annals of fortune-telling, has just come to light, a countryman having been tricked out of £150 by a female of the gypsey fraternity. The unfortunate dupe is Richard Brindle, a laborer in the service of Mr. John Jenkinson, a farmer residing at a little village in the neighborhood of Lancaster. It appears that by persevering industry and frugality, Brindle, who is about 60 years of age, had accumulated a sum of money which he deposited at the bank of Messrs. Fleetwood, Pedder & Co., in Preston. During the week preceding Whitsuntide, a party of gypseys encamped in a lane in the vicinity of Mr. Jenkinson's farm ; and on the Friday in that week Brindle was accosted by a woman of the tribe, who had in all probability ascertained the state of his finances. Having got into conversation the crafty gypsey asked the simple-minded man if he wanted a wife, to which he replied that "he could do with one." Upon this she represented that she knew of a lady who would just suit him—one who had "a bit of money, a bit of land, and three or four beasts." Charmed with this information, Brindle met the gypsey on several subsequent occasions, and was at length persuaded to draw his money out of the bank. This he did, and entrusted the gold to the woman for some mystic incantation. Receiving back what he believed to be his treasure, wrapped up in brown paper, he put it away for a week, and then went to Crediton with it for the purpose of again depositing it in the bank last Tuesday. It was not until then discovered that the gold had been changed for pieces of lead, cut to the size of the sovereigns. It is unnecessary to say that the woman is *non est*.

Church-door Loungers.—For some time past it has been the constant practice of a number of idle and empty-headed young men to congregate on Sunday evenings near the entrance to the parish church of St. Andrew, Pershore, and for want of inclination to employ their time in a more profitable manner, to make impertinent and insolent remarks upon the dress and persons of respectable females as they enter the sacred edifice. The Clerk and Sexton's personal persuasive efforts having proved of no avail in effectually checking these disreputable proceedings, the eyes of the insulted female portion of the church-going community were gratified on Sunday morning by seeing posted near the churchyard gates the following novel and startling announcement, written in a plain angular female hand :—"Wanted, a complete set of ignorant and impertinent gabies, to loll about the churchyard gates, and stare at and make insolent remarks upon respectable females as they enter. Any one who considers he answers to this description and is well qualified for so respectable an office, will be kind enough to stand here on Sunday, May the 22d." This announcement had the desired result—womanly tact accomplished what manly persuasion had failed to effect : for on the following Sunday the accustomed haunt of the Sabbath Loungers was deserted, and all parties passed peaceably to their devotions.—*Worcester Journal.*

The Bone Crypt at Rothwell.—It has often been remarked that while the ends of the earth have been visited for the purpose of gratifying curiosity we are apt to neglect or overlook what is quite as interesting or wonderful at our very doors. The bone caverns at Rothwell afford an example of this. The vault in which they are deposited is a long cryptiform structure, with a low groined roof, and the bones are carefully packed in alternate strata of skulls, arms, legs, and so forth. It is calculated that there are 3,000 skeletons. They were discovered about 160 years since by a grave-digger, who, while at work with his mattock, struck through the earth, and found himself suddenly precipitated into a dark abyss. And one may imagine his consternation, when the dust had subsided, and his eyes had accommodated themselves to the darkness, at discovering himself in this awful assembly of past generations. Nothing is known with certainty as to their origin, and how these remains of the dead were thus got together. Some are of opinion that a great battle was once fought here, and that they were gathered from the field and here deposited ; and the facts that they are all those of adults, that many of the skulls are fractured, as though they had received violent blows, and that many of the bones are of the largest size, would seem to favor this hypothesis. Such is the excellent order in which the bones are kept, and the cleanly condition of the vault, that, although it forms a solemn, it is by no means a revolting spectacle. At the eastern extremity of the vault is a rude painting representing the Resurrection. Rothwell was once a corporate town, and walled, the site of which walls can still be traced. It was the most considerable place in this district.—*Leicester Mercury.*

Another Money Pastoral.—Within the short space of a fortnight the intruder who, in defiance of the law, styles himself "Nicholas, by the Divine Mercy, of the Holy Roman Church by the Title of St. Pudentiana Cardinal Priest, and Archbishop of Westminster," has issued a second Pastoral, in which he "enjoins that on Sunday, the Feast of the Sacred Heart, after the reading of his Pastoral Letter, a collection be made *at the Offertory of every Mass*, for the Catholic Poor-School Committee, in every church and chapel of his diocese."

The Propaganda within the British Dominions.—From the report of the Propaganda for 1852 it appears that during that year the following sums were transmitted to the treasury of the Propaganda from the British dominions, viz.:—England, £2,805; Scotland, £555; Ireland, £8,755; British Colonies in the East, £784; British America, £4,283; Malta, £544; Australasia, £9;—Total, £17,735. The sums appropriated by the Propaganda to the promotion of Popery in the British dominions are, in England, £4,207; Scotland, £1,692; Ireland, £3,223; Gibraltar, £307;—Total, £9,429.

Split in India.—A fresh disturbance has taken place in the presidency of Bengal, connected with the schismatical spirit manifested some years ago by a party in the Popish diocese of Bombay, wishing to transfer their allegiance to the Archbishop of Goa. In the course of a dispute at St. Michael's Masshouse, Upper Mahim, the Bishop of Macao, in the interest of the Archbishop of Goa, took possession of the church, and kept it against the vicar, who had the doors and windows nailed up, with a view to reduce him and his adherents. Eventually the civil authorities interfered and the militant Bishop came off victorious.

The Popish Synod of Dublin.—This Synod, the first public synod of the Ecclesiastical province of Dublin, we are informed, that has been held since that over which "the illustrious Archbishop Russell presided during the Williamite wars," in 1689, was formally opened on Thursday week, the Feast of Corpus Christi, in accordance with the summons of "Paul, by the grace of God, and of the Apostolic See, Archbishop of Dublin, Primate of Ireland, Delegate of the Apostolic See, &c.," who commanded the Synod to be convened in "our Church of the Immaculate Conception of the Most Blessed Virgin Mary," and was brought to a close on Tuesday last.

MISCELLANEOUS CLIPPINGS.

Powerful Microscope.—A German named Hassert, residing in Cincinnati, has invented a powerful microscope which has a magnifying power of six hundred times. The Cincinnati *Times*, speaking of its extraordinary powers, says that the dust which by contact with the wings of a butterfly, adheres to the finger, was shown to be a number of feathers ; on these little feathers are observed longitudinal and transverse lines ; but this has been, so far, the utmost that has been seen. This new microscope, however, shows that between each pair of longitudinal lines there are four or five rows of scales, like those of a fish, and appear to have the same form in all the feathers, differing only in size. A dust particle taken from the body of a sphinx, which is the largest of these feathers shown, measuring one-fifteenth of an inch in length, and one-two-hundredth of an inch in breadth, had one hundred and four longitudinal lines. Between each pair of lines six rows of scales were visible, making the number of these little scales, literally, six hundred and twenty-four ; the number of scales longitudinally, downward, would be two thousand two hundred and twenty-eight ; therefore, the entire number of these scales on this little feather amount to one million four hundred thousand, which gives the number of fourteen thousand million to one square inch. On a very minute particle of dust from the wing of a midge, measuring only one-five-hundredth of an inch in length and one-thousandth in breadth, the number of scales is found to be eighty-four thousand, which gives the enormous sum of forty-two thousand millions to one square inch. We observed also larger sizes of the cat and common house flea, the eye of a fly and the wing of a small bug, the latter presenting the most brilliant colors and beatiful shawl pattern we ever beheld with a magnificent border elaborately ornamented.

Presence of Mind.—The *San Francisco Herald* narrates the following incident of the explosion of the steamboat *Jenny Lind* : "We have said not a man stood ; but there was one who fell, and one alone who escaped unhurt. This was Mr. James Tobin, late of the firm of Tobin & Duncan. He was standing near the companion-way leading to the cabin, and talking to Mr. Shelton, when he felt the tremor. Familiar with such accidents on the Mississippi river, and knowing what it portended, even before he heard the explosion, and simultaneously with the gushing up of the steam, with extraordinary presence of mind he jerked apart the fastenings around his neck of a heavy cloak he had on, threw it entirely over his head, wrapped it and his hands in the folds, and prostrated himself to the deck. The furious volume of steam rushed over and around him, but he lay with his hand clasped over his mouth, and held his breath. This he did as long as he could, when he made a gasp to recover himself, and again held his breath. Even through the thick folds of his cloak, low down on the deck, half a minute after the explosion, the air was painfully hot. In a little more than a minute he raised his cloak to see if he could breathe, found it still too hot, and covered himself up again. In two minutes he uncovered, completely unhurt ; he had not even been singed. His cloak was burnt, and almost dropped to pieces. Beside him lay poor Shelton, to whom he had just been talking, fearfully scalded, externally and internally, and now, poor fellow, dying. He was the only man of the whole crowd who rose up. His escape, under Providence, is due to his presence of mind alone."

Cold Water Steam Engine.—Yesterday afternoon we visited the machine shop of Messrs. Burge & Johnson, to witness the performance of a new engine styled as above, and recently invented by Mr. Edward D. Tippett. The steam is produced without boilers, by simply injecting cold water into generators. The amount of steam required to force out or return the piston rod is made by the introduction to the influence of the fire, at each moment, of precisely the quantity of water needed, thus doing away with the necessity of boilers.

It is claimed that there is no possibility of an explosion ; that greater power is obtained and less room occupied for the necessary machinery.

The water falls into the engine, being first raised by a force pump into the reservoir situated above the engine, and thence inducted down as wanted. The engine is a singularly constructed piece of mechanism, both in appearance and mode of operating.—*Cincinnati Gazette*, 14th

Indians in European Dress.—In Graestacker's "Journey Round the World," we find the following amusing reference to scenes with which many among us are familiar : "As much as I like to see an Indian in his native dress or ornaments, be it as scanty as possible, equally funny and disfigured do they look when they put on European clothes. They frequently have no idea for what purpose and in what order they ought to be worn. First a dress coat, and then a waistcoat, then part of a shirt, or a waistcoat by itself, or a pair of trousers, or three or four of them at the same time, they do not care ; and they admire a uniform most—red, if possible, with gold or silver. I frequently saw Indians in the greatest heat with three pair of trousers, the upper ones pulled up as high as they could get them, the second rolled up to their knees, and the undermost left to their natural length, to let all men see what a splendid wardrobe they called their own, and could afford. Cravats for gaiters, shirt-collars points downwards, waistcoats buttoned behind, and other mistakes continually occur ; and, like children, they hang upon them what they can buy with hard earned money, till they get tired of it, and then throw it aside."

The Dead Alive.—Thomas Gould, of Portsmouth, R. I., had a cat that had contracted a strong desire for *fowl* meat, and was in the habit occasionally, of stealing out and helping herself to a fine, fat chicken. Mr. G. finally resolved to put a stop to puss's depredations, and accordingly knocked her on the head with a hammer. This seemed to settle the business for puss, who, to all appearances, was "as dead as a herring." Mr. Gould then dug a hole some two feet deep, into which the remains of poor puss were put. But behold ! three days after Miss Puss was seen deliberately walking into the house, much to the astonishment of Mrs. Gould and her family. They could scarcely believe at first that it was their cat, but on examining the garden where she had been buried for three days, they found that she had actually "*dug out*," and was in a fair way to recover from the effects of her death and burial.—*Fall River News.*

Trying Situation for a Mother.—A few days since, a daughter of Mr. Isaiah Sawtelle, of Belgrade, Me., about two years old, fell into a well eighteen feet deep. The mother was informed of the accident, but when she arrived the little one had sunk in four feet of water. She ran to a neighbor's, twenty rods or more, for assistance, but found none. Returning, she lowered the well pole to the bottom, and brought the child to the surface, the little thing clinging to the pole with its hands. The mother raised it a few feet, when its hold relaxed, and it again sank. Again she lowered the pole, which coming in contact with the little hands, it was taken with a death grasp, and the child was thus drawn up twenty feet to its mother's arms. Notwithstanding it was apparently dead at the time, by proper exertions it was restored to life.

Mr. Webster's Memory.—The New York *Express* says a delicate compliment has been paid to the accomplished lady of the deceased statesman, by some of his friends in that city. Wishing to testify their respect for Mr. Webster's memory, and their regard for Mrs. Webster, who is a New York lady, they subscribed the sum of *twenty-five thousand dollars* as a present. They have tendered their liberal offering in the form of an elegant residence, handsomely furnished, or as an investment subject to her sole control and for her sole benefit.

Floored by a Jew.—The other day I was what you call *floored* by by a Jew. He passed me several times crying for old clothes in the most nasal and extraordinary tone I ever heard. At last, I was so provoked, that I said to him, "Pray, why can't you say 'old clothes' in a plain way, as I do now ?" The Jew stopped, and looking very gravely at me, said, in a clear and even fine accent, "Sir, I can say 'old clothes' as well as you can ; but if you had to say so ten times a minute, for an hour together, you would say '*ogh clo*' as I do now," and so he marched off. I was so confounded with the justice of his retort, that I followed and gave him a shilling, the only one I had.—*Coleridge.*

Dogs.—All dogs can swim, although some dislike the water, and take to it with difficulty at the bidding of their masters. The bull-dog would appear the least likely to combat with a heavy sea, as the Newfoundland dogs often do ; and yet the following circumstance is well authenticated : On board a ship, which struck upon a rock near the shore during a gale, there were three dogs, two of the Newfoundland variety, and an English bull-dog, rather small in growth, but very firmly built and strong. It was important to have a rope carried ashore ; and as no boat could live for an instant in the breakers towards the land, it was thought that one of the Newfoundland dogs might succeed ; but he was not able to struggle with the waves, and perished. The other Newfoundland dog, upon being thrown overboard with the rope, shared a similar fate. But the bull-dog, though not habituated to the water, swam triumphantly to land, and thus saved the lives of the persons on board.

A Curiosity.—Mr. Moore, our Legislative reporter, has now in his possession, for transmission to the World's Fair at New York, a pair of woolen footings knit by Mrs. Frost, of the town of Madison, in this State, who is now enjoying tolerably good health although now in the hundredth year of her age. Three years ago the old lady could say : "Arise, daughter, and go to thy daughter ; for thy daughter's daughter hath had a daughter !"—*Concord, N. H. Patriot.*

I will hazard the assertion that no man ever did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and simplicity of its language.—*Fisher Ames.*

WANTED Immediately, a teacher for St. Paul's School for Boys, Newark, N. J. Capability to teach Church Music *an essential.* Address Rev. A. MACKIE, Newark, N. J. May14–tf

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most THOROUGH and the most ELEGANT school for boys in America will, after September next, be constituted in two departments, receiving each TWENTY APPROVED BOYS, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS, West Troy, N. Y.
Mar 5–1y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York : Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt st.
Gordon W. Burnham, 175 Broadway.
Walter W. Conklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary. C. V. B. OSTRANDER, President.
Ap26 1y

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOME INSURANCE COMPANY, CAPITAL, **Five Hundred Thousand Dollars.** Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.
DIRECTORS:
Simeon L. Loomis,
William G. Lambert,
George C. Collins,
Jasper Corning,
Danford N. Barney,
Lucius Hopkins,
Thomas Messenger,
William H. Mellen,
N. H. Stockwell,
Charles B. Hatch,
John H. Swift,
Wm. T. Hooker,
B. Watson Bull,
L. Atterbury, Jr.,
Lucien D. Coman,
Homer Morgan,
Levi P. Stone,
James Humphrey,
George Pearce,
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Isaac H. Frothingham,
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George D. Morgan,
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Cephas H. Norton,
Oliver E. Wood,
Thomas H. Sandford,
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Charles Ely
Alfred S. Barnes,
George Bliss,
David Sanford,
James A. Dwight
Roe Lockwood,
John G. Nelson,
Lyman Cooke,
Levi P. Morton,
Curtis Noble,
John B. Hutchinson,
Stephen Paul,
Charles P. Baldwin,
H. Gilbert Ely,
Amos T. Dwight.
SIMEON L. LOOMIS, President.
May28–3m$ CHARLES J. MARTIN, Secretary.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sreet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand		$35,633 24	
Newark City six per cent. Bonds		1,150 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned		667,849 16	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		744,143 82	
Loans on scrip		8,468 46	
Premiums, premium notes, and cash in the hands of Agents		9,794 87	
			1,559,092
Nett accumulation	$1,559,092 12		
Amount of dividends and interest paid out of previous accumulations to date	316,616 61		
	$1,875,708 73		

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

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